

OUTLINE GRAMMAR
OF THE
KACHÁRI (BĀRĀ) LANGUAGE

AS SPOKEN IN

DISTRICT DARRANG, ASSAM;



With Illustrative Sentences, Notes, Reading Lessons, and a
short Vocabulary.

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PREFACE.

THE following brief sketch of the Kachári language as spoken in this district (Darrang) has been put together under many difficulties and disadvantages, as the writer has been able to give to its compilation little more than mere scraps and fragments of his time. Much of the Accidence, in particular, was drawn up in MS. some two years since, and should have been re-written before publication, had the pressure of other duties given opportunity for so doing; for it was put together at various times and in different places, and the whole suffers from a want of re-arrangement and expansion. This is especially the case with the section which treats of Verbs, and the peculiar way in which they are compounded with other parts of speech; *i.e.*, with nouns, adjectives, and other verbal roots. There are many points of interest, too, in the language, *e.g.*, the exact use and force of the tenses, which must still be regarded as open questions, and with regard to which we shall not perhaps be in a position to speak with anything like authority until we know something of the Grammar of the many closely cognate languages. But as there seems little prospect of any great additions being made to our knowledge in this direction for some time to come, it seems best on the whole to allow the following pamphlet to appear at once, with all its obvious and manifold imperfections. As it stands it fairly represents the speech of the Kachári population of this district, as gathered from the lips of the people themselves during the last fifteen or twenty years;

and it may at least serve to assist and lighten the labours of other workers in the same field of research—a field which certainly cannot be said to be exhausted, or in any real sense to have been at all adequately cultivated as yet.

A further reason for at once publishing the following Outline Grammar, in spite of its many shortcomings, is supplied by the desire to have a Manual of this kind for the use of managers of tea-factories, &c. The Kacháris are essentially the navvies of Assam,—a nation of “hewers of wood and drawers of water,” and much of the hard physical work (loading, jungle-clearing, &c.) on tea-factories is still carried on by them. The manager of any factory on which Kachári labourers are employed in large numbers, will certainly find it to his interest to learn something of their language; for they are an intensely *clannish* people, and are not a little gratified by seeing their employer show some interest in their customs, language, and manner of life. The writer well remembers a little “scene” in a factory in this district (Darrang), where a number of Kachári labourers, who had taken umbrage at some real or fancied grievance, suddenly came up to the manager’s bungalow, threw down their hoes, &c., before him in a highly theatrical, demonstrative fashion, and with the great plainness of speech Kacháris are apt to use at such times, announced that they were going off to their own distant homes forthwith. A few simple, humorous words addressed to them, partly in their own tongue, soon made them see the absurdity of the position they were assuming; and after a short colloquy they took up their hoes and went back to their lines in

great good humour. Many managers complain of Kacháiri labourers as being difficult to get on with—and certainly they have no small share of doggedness; and when once their suspicions have been aroused, with or without reason, it is not at all easy to bring them to a happier state of mind. But if they are not to be easily *driven*, they can be very easily *led*; and undoubtedly one of the most powerful influences which their employer can bring to bear upon them, is to be found in a command of their national form of speech, to which (as to all else that is national or clannish) they are very strongly attached. Few things are more pleasing than to see the flush of real pleasure and intelligence which passes over the dull, heavy, expressionless features of the Kacháiri's countenance on being addressed in his own mother tongue. And if one of the highest forms of human pleasure consists in giving innocent pleasure to *others*, any European, whose life's work has to be done in Assam, and who will take the trouble to acquire some knowledge of this form of non-Áryan speech, will rarely be at a loss to make this pleasure his own.

The limited extent to which this language and its cognate tongues have been hitherto studied, is the more to be regretted, as there is great reason to believe that it was at one time widely spoken over a great portion of the Brahmaputra Valley, as well as in the adjoining districts of north-east Bengal. Much light is thrown on this subject by the information given in the "Report on the Census of Assam for 1881," pages 67—82. We find it there stated that the race known to

Wide range of Kacháiri
family of languages

us under various names (Bodo, Gáro, &c.) constitutes at least one-third of the population of the Assam Valley; and this statement is probably well within the mark. The Deori Chutias, who are found so far east as Sadiya, are said to speak a language closely akin to Kachári, though no Outline Grammar of their speech has hitherto been published. Mr. Lyall (*see* "Census Report," pages 78—81) gives reason for suspecting that the Mikirs may be an outlying branch of the great Bodo family, though this must perhaps be still regarded as an open question. And there is reason to think that the Kacháris were at one time the dominant race, or at least one of the dominant races, in the Brahmaputra Valley; and as such they seem to have left traces of their language in the names of some of the most prominent physical features of the country. Thus the names of many of the principal rivers of Assam begin with the syllable, "Dí," which is perhaps the Kachári word ("dūí," "dí") for "water," *e.g.*, Dí-hong, Dí-bong, Dí-bru, Dí-hing, Dí-sáng, Dí-khu, Dí-soi, Dí-ju, Dí-mu, Dí-mangal, Dí-krang, Dí-kurai, Dí-putá, Dí-má gasum ("black water"), Dí-ang, &c., (*cf.* Dimápur—Dūímápúr, *i.e.*, River-town, the old Kachári capital on the Dhansiri River). But however this may be, the evidence of language points clearly to the conclusion that the peoples known to us as Kacháris (Boro, Bodo, Bārā), Mēch, Hojai, Hojang, Gáros, Dhímáls, &c., are one and the same race, and still speak what is essentially the same form of non-Áryan speech. To these must be added the Koch, Rájbansis, Mahalia, Phulgorias, Rúbhás, and others, most of whom have lost the use of their old mother tongue, and have to a greater or less

degree fallen under the influence of Hinduism. A hurried examination of the "Specimens of the Languages of India" (published at the Bengal Secretariat Press, 1874), pages 186-217, has led me to the conclusion that even the language there described as "Hill Tipperá" has very much in common with the Kachári of Darrang, and may indeed be regarded as virtually the same form of speech. (Some evidence pointing in this direction is given in a short list of words and inflections on a later page). This, if it can be established, is interesting, as it would prove that the Kachári race extends so far to the south and west as to cross the Surmá Valley—so that this language would seem to be still a living tongue for people so widely scattered as the Deori Chutias near Sadiya and the dwellers on the Tipperá Hills of Eastern Bengal. In Western Darrang, North Kámrup, and Goálpára, and in the Duár country stretching away from near Tezpur towards Jalpaiguri and Dárlíng, the Kacháris under various names form the great bulk of the population; and it is possible that they may be akin to many of the races occupying the hills to the south of the Surmá Valley, though it is not easy to speak with any kind of authority on this part of the subject until we have Outline Grammars, or at least full Vocabularies and typical sentences illustrating the languages of these last-mentioned races, so as to furnish the means of making a comparison between these various forms of speech.

This people, who once occupied so large a portion of North-East India, and who still constitute at least one-third of the population of

Various names.

the Brahmaputra Valley, are known to us vaguely as Kacháris, but they rarely, if ever, use this name among themselves. In Western Darrang and North Kámrúp, they very commonly speak of themselves as “Bāṛā” (Bāḍā, Boro, Bodo) or “Bāṛā fisá” (= “children of the Bāṛā”), and this title seems to be largely used by them in North-East Bengal. In Goálpára they are commonly known as Mêch (Mês)—a designation I have never known applied to them in this district. In all likelihood this name was given to them in contempt by their Hindu neighbours—(“Mlêch,” “Mlêchhha”—outcast, barbarian, &c.) At the foot of the Gáro Hills they are known as Hojai and Hájong,—a name probably equivalent to “hillmen” (“Háju; házu”—hill, in Kachári; “áchu,” in Gáro; “háchuk,” in Hill Tipperá). In Naugáon, where also Hojai Kacháris are found, a local name, “Lálung,” is commonly used—a term of wholly unknown etymology. From information obligingly placed at my disposal by the officer in charge of the North Kachár Hills (Mr. Soppitt), it would seem that the Kacháris of that part speak of themselves as “Dũímá-sá,” *i.e.*, “the people of the great river” (*cf.* the name of the old Kachári centre on the Dhansiri, Dũímá-pur,—the town on the big river,—Riverton); and with this may be connected another local name for Kacháris, *i.e.*, “Dhímál” (Dũímál?)—a name never applied to them in this district. On the whole, putting together two of the groups of names used by themselves;—(1) “Hojai” and “Hájong,” *i.e.*, “hillmen,” and (2) “Dũímá-sá” and “Dhímál,” *i.e.*, “men of the big river,” they would seem to look upon them-

selves as "men of the mountain and the flood,"—as Highlanders, in contra-distinction to the people of the plains. This theory would seem to be borne out by what we see now; for they are still found in large numbers in the neighbourhood of *rivers*, *e.g.*, the Dhansiri, Kopili, &c., and the terai country lying at varying distances from the foot of the *hills* from near Tezpur towards Dárjiling, which tract of country is abundantly watered by a vast number of small *rivers* (*dūi-sá*). They still show also a distinct preference for high land as a dwelling-place; some members of this widely-spread race, *e.g.*, Gáros, the people of Hill Tipperá, Mikirs (?), &c., actually live on the hills; whilst others, who have taken up their abode in the plains (Hojai, Ilájong, the Kacháris of Darrang), live for the most part at no great distance from the hills; and I have observed that wherever high land is obtainable for building, the Kachári settler almost invariably fixes his dwelling there.

The time has perhaps come when a definite attempt should be made to obtain more light than
Suggestions.
we now possess on the comparative ethnology and linguistic affinities of the numerous tribes on this North-Eastern Frontier. Something was done in this direction by the publication of the "Specimens of Languages of India," under the auspices of Sir G. Campbell some ten years since (1874). But the usefulness of this work for all the purposes of comparative philology, is very greatly marred by the numerous errors in spelling which figure its pages. It might be well perhaps to re-issue

this work after a thorough revision, the contributors all carefully using the same symbols on a system to be settled beforehand for representing the same, or similar, sounds; or, it should surely be possible, for a competent body of philologists to draw up a list of words and inflections and typical sentences, so contrived and arranged as to bring to the front in bold relief the more salient features of the different languages concerned. But, above all, the compilation of *Outline Grammars* of the different languages should be systematically encouraged. Such Grammars, however rudimentary and incomplete they might be, could hardly fail to throw much light on various difficult questions of comparative philology, if they included (as they should do) a careful treatment of words in every-day use, the inflections of nouns, the conjugation of verbs,—this latter part of speech (the verb) being treated with especial clearness and fulness in its different forms; *e.g.*, the Active, Passive, Negative, Causative, Inceptive, and Completive forms. Compound verbs especially should receive particular attention, as helping to throw light on the genius of each language and its system of word-building. No less an authority than Professor Max Müller has told us that it is to the *inflectional* part of a language (its declension of nouns, conjugation of verbs, &c., &c.), rather than to its *vocabulary*, that we should look, if we would get any true insight into its real character and its relation to other forms of speech; and therefore, while lists of words carefully written down on a pre-arranged system have an undoubted value of their own, it is still more important that the

Accidence and Syntactical conditions of a language should receive close attention and be prominently brought to the front if the Ethnology and Comparative Philology of this part of India are to have thrown upon them the light of which they stand so greatly in need. I speak of "this part of India" in particular, because Assam, with its immense variety of languages, offers an especially wide and rich field to the philological student—a field which has yielded some valuable results already, though it has never yet been at all adequately cultivated. A tea-planter of somewhat sarcastic temperament once remarked in the writer's presence that the "Tower of Babel must have been somewhere within the limits of Assam." This assertion is perhaps hardly to be defended on historical or geographical grounds; but whoever has listened—perhaps without being much edified thereby—to the medley of tongues spoken at an Assamese Mélé, or even on a large tea-factory, will not be slow to admit that the planter's remark was not entirely without some show of justification. But this very medley of tongues, which puts great difficulties at once in the path of the Magistrate, the Missionary, the Administrator, and the Planter, offers a promising field of labour to the student of language, whose privilege it may be to evolve something like order and harmony out of what has hitherto been little better than a philological chaos. The demands made upon him by the duties of a busy life, involving frequent absence from head-quarters, as well as a regard for his Ordination Vows, not to mention other reasons, will prevent the present writer from giving much time and labour to researches of

this kind; but to those who have the leisure, the ability, and the will for the work, the field is one full of promise. For the better we understand the *languages* of these simple peoples, the better we shall understand the people themselves—their hopes, fears, wishes, aspirations, and all that helps to make up the sum of their simple lives from day to day; the better, too, we shall understand and value the many virtues (honesty, truthfulness, simplicity, straightforwardness, &c.), which, in spite of a rough, uninviting exterior, many of these tribes do undoubtedly possess; the greater, too, will be our power of *sympathizing* with them, and so of lifting them up to a sense of the higher and better things we ourselves enjoy, and ought to be anxious to see them share with us. S. ENDLE.

CAMP BENGBÁRI, DARRANG, 24th May 1884.

In the following pages the student is not to expect absolute uniformity in the use of accents and other diacritical marks, or even in the spelling of words. Many discrepancies and inconsistencies in this respect will doubtless be found; and of these some are, of course, due to carelessness or oversight on the writer's part; but there are others which are not unintentional. The fact is that, with our present knowledge of the language, the exact pronunciation, and even the correct spelling, of certain words, cannot be fixed with certainty. This is true even of words in common, every-day use, *e.g.*, the word for "good." The usual form of this word in Kachári is "gāhām;" but it sometimes appears as "gāhām," "gāhām," "ghām," or even as

“hām” (the first syllable being elided.) There are also curious dialectic differences in localities within a few miles of each other; thus, the common words for “cow” and “tiger” here (Bengbári) are “mosaú” and “mosá:” whilst at Sámábári and Mangalbásá, some fifteen or twenty miles to the south, these words appear as “mokhaú” and “mokhá,” the medial sibilant letter being replaced by a guttural aspirate. These are but examples of variations and dialectic differences which undoubtedly exist on a large scale; and with our present limited knowledge of Kachári and its cognate languages, it is hardly possible to decide which form of any given word of this class should be adopted as the standard for future use. So long, therefore, as the true sound and correct spelling of words of this class remains uncertain and undefined, it seems only reasonable that the method of representing these words on paper should share in this uncertainty and indefiniteness, though it may be hoped that the time will come when a closer study and a more accurate knowledge of this and the cognate languages will enable us to get rid of much of this uncertainty. The inconsistencies in the use of accents, spelling, &c., will no doubt appear sufficiently unpleasing to the scientific eye and the critical mind; but they will nevertheless fulfil a not unimportant end of their own, i.e., they will help to guard the learner against supposing that he is always to hear exactly the same sound for the same word from the lips of people with whom he may attempt to hold converse. There is, however, one class of words with regard to which the writer has endeavoured to be as accurate as possible—those

words where the misplacement of an accent would altogether alter the meaning; *e.g.*, “gǎthaú” is “deep,” but “gǎtháu” is “sweet;” “gí-á” is the negative form of the verb “gí-nũ,” to fear (fears not), but “gǔí-á” is the negative substantive verb, is not (are not.) In dealing with words of this class some pains have been taken to secure accuracy in the use of the accents, &c.; and the writer ventures to hope that instances of their incorrect use in words of this character will be found to be but few and far between.—
S. E.

The compiler very gladly takes this opportunity of expressing his deep sense of obligation to the officer in charge of the Secretariat Press, for the neatness and accuracy with which the work of printing this pamphlet has been carried out. When it is remembered that the MS. was put together in a most hurried and imperfect way, and that much of the written matter deals with a language (Kachári) of which presumably those in charge of the Press knew little or nothing, it is a matter of surprise and thankfulness that the mistakes and misprints are so few and unimportant. That this result has been brought about so satisfactorily, in spite of difficulties arising from the free use of accents and various diacritical marks, reflects great credit on all concerned in the printing of the work, and to them the writer here thankfully records his obligations for their painstaking care and forethought.—S. E.

NOTE ON THE RELATION OF THE KACHÁRI (BĀRĀ) LANGUAGE TO THAT OF HILL TIPPERÁ.

IN the foregoing Preface it is pointed out that the Kachári language has much in common with that of Hill Tipperá, so much so that the two forms of speech may perhaps be regarded as simply different dialects of what is essentially the same language. It is probable that much intercourse at one time took place between the Kacháris of the Upper Dhansiri Valley (Dūimápur) and the people of Hill Tipperá, and we know that the ruling families of the two peoples were closely related in blood. Indeed, the use of the term "Kachári," as applied to the Bārā race by their Hindu neighbours, is commonly believed to have originated in the fact that the Rájá of Hill Tipperá, when giving his daughter in marriage to the Kachári Rájá of Dūimápur, gave as her dowry what is now the district of Kachár, which had hitherto been a part of his dominions, the Bārā race thenceforth being known to their Hindu and Massalmán neighbours by the name of the Province (Kachár) over which their Rájá was known to rule. But however this may be, there can be little doubt that the two languages stand in very close relation to each other, and as this relationship seems not to have been prominently brought to the front hitherto, a short list of words in every-day use is here given in Kachári and Hill Tipperá, from which it will appear that many points of resemblance undoubtedly exist, which hardly admit of being explained away as merely accidental. In some cases the Gáro equivalent of a word or phrase is also given, as this is one of the most important members of the Kachári family of languages, and

the Gáro word sometimes apparently forms a link between the Kachári of this district (Darrang) and the language of Hill Tipperá.

<i>English.</i>		<i>Kachári.</i>		<i>Gáro.</i>		<i>Hill Tipperá.</i>
One	...	Sè* (sūf)	...	Sá (shá*)	...	Kai-chhá.*
Two	...	Nè (nūf)	...	Gni	...	Kú-núi.
Three	...	Thàm	...	Githàm	...	Kà-thàm.
Four	...	Brè (brūf)	...	Bri	...	Búrui.
Five	...	Bá	...	Bangá	...	Bá.
Six	...	Rā (dā)	...	Dak	...	Dok.
Seven	...	Sni (sīnī*)	...	Sni*	...	Chhini.*
Eight	...	Zāt*	...	Chet*	...	Chát.*
Nine	...	Skhō*	...	Skhu*	...	Chiku.*
Ten	...	Zi (zū*)	...	Chi (chikhung*)	...	Chi.*
Foot	...	Áphá	...	Jáfá	...	Yak-phá.
Eye	...	Megan	...	Mikran	...	Makoy.
Mouth	...	Khugá	...	Khusuk	...	Khúk.
Hair	...	Khenai	...	Khini (khni)	...	Khanai.
Head	...	Khārā	...	Skho	...	Khorok.
Tongue	...	Silai	...	Slai	...	Chhelai.
Back	...	Bikhung	...	.....	...	Phikhung.
Brother (elder)	...	Ádá	...	Ádá	...	Átá.
Child	...	Fisá	...	Bisá	...	Chhá.
Son	...	Fisá-zálá (child-male.)	...	.....	...	Chhá-jalá (child-male.)

* The resemblance in these and like words is much closer than appears at first sight; for the Kacháris of Darrang, whose vocabulary is here written out *phonetically*, find a difficulty in uttering the sounds "cha" (chha) and "ja" (jha), and substitute for them the sibilants "s" and "z." Hence Kachári words and syllables beginning with "s" and "j" would perhaps be more correctly spelt with "ch" (chha) and "ja" (jha)—a change which would make them much more closely resemble the corresponding words in Gáro and Hill Tipperá. The principle embodied in this remark holds good throughout the entire pamphlet and should always be borne in mind whenever it may be consulted for the purposes of Comparative Philology and Ethnology.

RELATION OF KACHÁRI TO HILL TIPPERÁ LANGUAGE. iii

<i>English.</i>	<i>Kachári.</i>	<i>Gáro.</i>	<i>Hill Tipperá.</i>
Daughter ...	Físá-zū (child-female.)	Bisá-mechik (child-female.)	Chhá-juk (child-female.)
God, spirit (bhút).	Modai	Mite	Matái.
Sun ...	Sán	Sál	Sál.
Star ...	Háthorkhi	.....	Áthukuri.
Fire ...	Át	.....	Hor.
Water ...	Dúi	Chi	Túi.
House ...	Nū	Nak	Nok.
Cow ...	Masaú	Máchu	Masu.
Dog ...	Súimá	.....	Suimá.
Bird ...	Dáu	Dau	Táo-sá.
Hill, mountain	Házu	Áchu	Háchuk.
Tree ...	Bangfáng	Balmá (ban)	Bufáng.
Ga ...	Tháng	.....	Tháng-di.
Eat ...	Zá	Chá	Chá.
Come ...	Fai	Ibá	Fai.
Beat ...	Bu	Dak	Bu.
Die ...	Thoi	Tháng-zá	Thoi.
Behind ...	Unáu	.....	Ulo (uno.)
Why ...	Mánū	Mánū	To-mána.
I ...	Áng	Áng-á	Áng.
Of me, mine...	Áng-ni	Áng-ni	Á-ni.
To me ...	Áng-nū	Áng-ná	Á-na.
Me ...	Áng-khô	Áng-khô	(Ána ?)
We ...	Zang	Chingá	Chung.
Of us, our ...	Zang-ni	Ching-ni	Chi-ni.
You (thou) ...	Náng	Náá	Núntg.
Of you (yours)	Nang-ni	Náng-ni	Ni-ni.
He ...	Bí	Uá	Bo.
Of him ...	Bí-ni	Uá-ni	Bí-ni.
A good man...	Mánsúí gahám	Mándá námá ..	Borok káhám.
Of do, do. ...	..... ni	..... ni	..... ni.
By do, do. ...	..... nū	..... ná	..... na.
A bad boy ...	Sísá fíá hámá	Sháká mámpá	Batsa hámyá.

English.	Kachari.	Garo.	Hill Tippera.
I am ...	Áng	.....	Áng
Thou art ...	Nang	.....	Núng
He is ...	Bí	.....	.....
We are ...	Zangfur	.....	Chung
You are ...	Nangsur	.....	Norok
They are ...	Bísur	.....	Borok
			tong-o (ong).
Beat ...	Bu	... Dak	Bu.
To beat ...	Bu-nũ	... Dak-ná	Bu-nani.
Beating ...	Bu-ni (bu-ũf)...	.....	Bu-oi.
Having beaten	Bu-ná-noi	.....	Bu-khá.
I &c., beat ...	Áng, &c., bu-ũ	.....	Áng, &c., bu-yo.
I am beaten...	Áng bu-zái-ũ	.....	Áng bu-ják-o.
I shall be beaten.	Áng bu-zá-gan	.....	Áng bu-já-kan-o. [ya]
I, &c., go ...	Áng thág-ũ	.....	Áng, &c., thág-
Go ...	Thág	.....	Thág-o.
Going ...	Thág-ni (thág-ũf.)	.....	Thág-oi.
What is your name?	Nang-ni náóá má?	Nang-ni mang má?	Ni-ni mung to má? VI
Give this rupee to him.	Bé tháká bí-nũ hũ.	Uá thágá-kho uá-na án-bó.	Obana ba ig ha rudi.
Walk before me	Áng-ni sígángáu thá-bai-láng.	Áng-ni mokháng há amih.	Á-ni sáf go him-di. o
Whose boy comes behind you?	Nang-ni úháu sur-ni físa-zlá faidang?	Nang-ni jamáno sháo-ni bisá rebáengá?	Ni-ni uno sá-bá-ni batas fí?
From whom did you buy (that)?	Nang sur-ni-frai (boi-khó) bai-nai?	Nang sá-onikho brebáhá?	Nang sá-bá-ni tháni pai-khá?
From a shop-keeper of the village.	Gámi dukáni ni-frai.	Cháng-ni dú-káni-onikho.	Bári dukáni tháni.
The boy (is) bad.	Físa sá-lá hám-a	Bishá náni-já...	Ohá-já hám-yá
Is he good or not?	Child-male good not (is)	Child-goul-not (is)	Child-male good-not (is)

RELATION OF KACHÁRI TO HILL TIPPERÁ LANGUAGE. V

A close examination of some of the phrases and sentences above given will show that the process of word-building is exactly alike in Kachári and Hill Tipperá. Thus, in both languages, the word for "boy" is really a compound word, "físá" (K.) and "chhá" (H. T.), meaning simply a "child," while the following word, "zalá" (K.) or "jalá" (H. T.) is a kind of adjective,=masculine, male; so that the whole compound denotes in both languages alike, a "male child," a "boy." So again the word for "bad" is in both languages a negative term="not-good." The radical part of the word in each language is "hàm;" this root, with certain prefixes, "ga" (K.) and "ká" (H. T.), means "good;" but by dropping these prefixes, and attaching certain affixes—"á" (K.) and "yá" (H. T.)—we get an exactly opposite meaning, "good-not"=bad,—the method of word-building, and of making the same root express these opposite meanings, being exactly the same in both languages. It is highly probable that a closer study of the languages in use among the tribes inhabiting the hills to the south of the Surmá Valley, would reveal many other points of resemblance with the Kachári of the Brahmaputra Valley; so that there seems reason to believe that this form of non-Áryan speech (Kachári) was at one time, under slightly different forms, very widely used over the valley of Ássam and the adjacent districts of North-East Bengal.—S. E.

TEZPUR, the 12th June 1884.

HILLS KACHÁRI COMPARED WITH THAT SPOKEN IN THE PLAINS.



FROM what is at present known—and our knowledge is scanty enough—it would seem that the Kachári language as spoken in North-East Bengal and the Kachári Duárs of the Goálpára, Kámrúp, and Darrang Districts in the Valley of Assam, is substantially the same as that in use in the North Kachár Hills,—at Gonjong, Maibong, Asálu, &c.

There are indeed many striking points of *difference*; and in some cases words in common use in everyday life (*e.g.*, man, woman, boy, goat, &c.) seem to have little or no etymological relation to each other as used respectively in the Valley and in the Hills. But on the whole, so far as the materials at present available for comparing the two forms of speech enable us to come to any definite conclusion as to the relation between them, it certainly seems that the points in which they *agree* far exceed both in number and importance those in which they *differ*; so that we shall probably not be far wrong in coming to the conclusion that the Kachári of the Hills and that of the Assam Valley are but different forms of what is at bottom essentially the same national language. A short Vocabulary, with some illustrations of the *inflections* in use in these two forms of speech, is given below, with a few typical sentences and some brief notes, &c.; and by carefully observing and weighing this list of words, sentences, &c., the student will be able at once to *compare* and to *contrast* the Kachári of the Plains with that spoken in the Hills, and thus form his own conclusion as to the relation existing between them.

I.—VOCABULARY.

<i>English.</i>	<i>Plains Kachári (Darrang).</i>	<i>Hills Kachári.</i>
One	... Sê	... Shê (si).
Two	... Nê (gnê)	... Gíní (gní).
Three	... Thám (gǎthám)	... Gǎthám (thám).
Four	... Brúí	... Bírí.
Five	... Bá	... Būngá.
Six	... Dá (ra)	... Dá.
Seven	... Síní (síní)	... Síní.
Eight	... Zát (jât)	... Ját
Nine	... Skhó (sikhó)	... Shugú.
Ten	... Zí (jì)	... Jí.
I	... Áng	... Áng.
We	... Zang (jang)	... Jang (jing).
Thou	... Nang	... Nu (nung).
You	... Nang-sur	... Nu-shi (ni-shi).
He	... Bí	... Bwa.
They	... Bí-sur	... Bwa-nishi.
This	... Bê	... Eb.
These	... Bê-sur	... Eb-nishi.
That	... Boi	... Bwa.
Those	... Boi-sur	... Bwa-nishi.
Who	... Sur (sar)	... Shôr.
Rice (dhán)	... Mai	... Mai.
— (chául)	... Mairang	... Mairang.
— (bhát)	... Mikhám	... Mákham.
Man	... Mānsūí	... Shubung.
Woman	... Hingzháu	... Másháingjwu.
Child	... Físá	... Ánchá.
House	... Nū	... Na.
Fire	... Át	... Óái.
Air	... Bār	... Bār.
Earth	... Há	... Há.
Water	... Dūí	... Dj.
Head	... Khārā	... Khro.
Hair	... Khenai	... Khánai.
Eye	... Mēgan (mígan)	... Mu.

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<i>English.</i>	<i>Plains Kachári.</i>	<i>Hills Kachári.</i>
Ear •	... Khámá	... Kámáu.
Nose •	... Gangthang	... Gung.
Mouth	... Khugá	... Mukháng.
Neck	... Gada	... Gada.
Hand	... Ákhai	... Iáu.
Body	... Mādam	... Cháu.
Blood	... Thoi	... Twí.
Fish	... Ná (gná)	... Nwá.
Ow	... Mosáú	... Musu.
Goat	... Burmá	... Brúna.
'Snake	... Zibaú (jibaú)	... Jhubu.
Bird	... Dáu	... Dáu.
Cock	... Dáu-zlá	... Dáu-na.
Hen	... Dáu-zu	... Dáu-má.
Egg	... Dáu-dŭf ("fowl's water.")	Dáu-dí ("fowl's water")
Tiger	... Mosá	... Misi.
Sheep	... Mondá	... Mená.
Earthquake	... Bánggri	... Bángglá.
Rain	... Nakhá (akhá)	... Hádi.
Mādh (rice-beer)	... Záu (jáú)	... Ju.
(To) eat	... Zá (já)	... Ji.
— drink	... Lang	... Lung.
— sleep	... Udu	... Thu.
— walk	... Thàbai	... Dáubai.
— run	... Khàt	... Khai.
— sit	... Zà (jà)	... Khám.
— laugh	... Míni (mní)	... Míni (mní).
— weep	... Gáb	... Grá.
— jump	... Bát	... Baitlum.
— come	... Fai	... Fai.
— go	... Tháng	... Tháng.
— cook	... Sang	... Sang.
— bring	... Lábo	... Lábu.
— take	... Láng	... Láng.
— give	... Hū	... Rí.
— give back	... Hū-fáin	... Fíni-ri.

II.—GRAMMAR (ACCIDENCE, INFLECTIONS, &c.)

1.—NOUNS (DECLENSION).

Kachári.		English.	
<i>Plains.</i>	<i>Hills.</i>		
SINGULAR.			
<i>Nom.</i> —Omá (omái-á)*	... Hono	... a pig.	
<i>Obj.</i> —Omá-khô	... Hono-khô	... a pig.	
<i>Instr.</i> —Omá-zang (jang)	... Hono-jang	... by (with) a pig.	
<i>Dat.</i> —Omá-nũ	... Hono-ne	... to	„
<i>Abl.</i> —Omá-ni-frai	... Hono-ni-frang	... from	„
<i>Poss.</i> —Omá-ni	... Hono-ni	... of	„
<i>Loc.</i> —Omái-áu	... Hono-há	... in	„
<i>Voc.</i> —Heloí omá!	... Hoko-hono !	... O pig !	
PLURAL.			
<i>Nom.</i> —Omá-für (far; frá)...	Hono-ráu	... pigs.	
<i>Obj.</i> —Omá-für-khô	... Hono-ráu-khô	... pigs.	
&c. &c.	&c. &c.		

The remaining case-endings in both forms of the language (Hills and Plains) are exactly the same as those given above for the Singular number.

2.—VERBS (CONJUGATION, &c.)

(a).—Simple Verb Active.

Verbal root, “Nu” (nai), to see.

English.	Plains Kachári.	Hills Kachári.
I see	... Áng nuĩ-ũ*	... Áng nai-re.
I am seeing	... Áng nu-dang	... Áng nu-du.
I saw	... Áng nu-bai	... Áng nai-bá.
I did see	... Áng { nu-nai nu-dang-man	... } Áng { nu-bá. nu-khá.
I shall see	... Áng nu-gan	... Áng nai-náng.
See thou (you)	... Nu	... Nai.
Let him see	... Nu-thang	... Ba-ne pu-nu.

* This second form of the word (omái-á), is the nominative *emphatic* or *definite*.—See Grammar, page 11. D. The letter “i” is *euphontically* affixed to the second syllable in the nominative definite and locative cases; as also to the verbal root in the present indefinite tense (“nu-i-ũ,” &c.).

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<i>English.</i>	<i>Plains Kachári.</i>	<i>Hills Kachári.</i>
I can see	... Áng nu-nũ há-gaú	... Áng nai pure.
I could see	... Áng nu-nũ há-bai	... Áng nai pure-mu.
If I see	... Áng { nu-bá nu-blá	... } Jadi áng nu-re.
If I saw	... Áng { nu-bá nu-blá	... } Jadi áng nu-káde.
Seeing	... Nuĩ	... Nuhi.
Having seen	... Nu-nánoi	... Nuhi-dádá.
To see	... Nu-nũ	... Nuhi-má.

(b).—*Passive Voice (used sparingly in both forms of speech).*

I am seen	... Áng nunai zaaĩ-ũ	... Áng nu jáu-du.
I was seen	... Áng nunai zaa-bai	... Áng nu jáu-khá.
I shall be seen	... Áng nunai zaa-gan	... Áng nu jáu-náng.
I can be seen	... ——— zaa-nũ há-gaú.	... Áng nu jáu pure.
I could be seen	... Áng nunai zaa-nũ há-bai	... Áng nu jáu pure-mu.
If I am seen	... Áng nunai zaa-bá	... Jadi áng nu jáu-re.

(c).—*Negative Verb.*

I see not	... Áng nu-á	... Áng nai-á.
I saw not	... Áng nu-á-khũi	... Áng nai-á-bá.
I shall not see	... Áng nu-á	... Áng nai-á-náng.
See not	... Dá nu	... Dá nai.
Let him not see	... Dá nu-thang	... Ba-khô dá pu-nu.

(d).—*Causative Verb.*

I show	... Áng nu-hũ-ũ	... Áng pu-nu.
I showed	... Áng nu-hũ-bai	... Áng pu-nu- { bá. khá.
I shall show	... Áng nu-hũ-gan	... Áng pu-nu-náng.
Get him show	... Bĩ nu-hũ-thang	... Ba-khô pu-numá-rĩ.
I can show	... Áng nu-hũ-nũ há-gaú	... Áng pu-nu pure.
I could show	... Áng nu-hũ-nũ há-bai	... Áng pu-nu pure-mu.
If I show	... Áng nu-hũ-bá	... Jadi áng pu-nu-re.

3.—ILLUSTRATIVE SENTENCES, WITH LITERAL TRANSLATION GIVEN UNDERNEATH EACH SENTENCE.

English.

- | | | | | | | | | |
|---|---|--------------------|--------------|--------------------|-------------|----------------------|-------------|---|
| 1.—I will give you six annas each. | { | Áng sá-fá sá-fá-nũ | áná-rá | hũ-gan | ... | Áng sáu-si-sáu-si-ne | áná-da | ri-náng. |
| | { | I | man | by (to) | man | annas-six | give-will | |
| 2.—I saw three men, four cows, and five tigers. | { | Áng mǎnsũ | sá-thám, | mosaũ | má-brũ, | áru | mosá | Áng shubung má-gũthám, musu má-bĩrĩ, dáh, |
| | { | I | men | three, | cows | four, | and | tigers |
| | { | má-bá | nu-bai. | five | see-did. | | | misi má-bungá nu-bá. |
| | { | | | | | | | tigers five see-did. |
| 3.—The elephant is bigger than the tiger. | { | Mosá-nũ-khĩ | háthi-á | gǎdat'... | ... | Misi-thá | müing | ded-áu. |
| | { | Tiger-than | elephant-the | great (is) | | Tiger-than | elephant | great-is. |
| 4.—Did you bring the cow yesterday? | { | Mía | nang | mosaũ-khò | lábo-bai | nai? | | |
| | { | Yesterday | you | cow (obj.) | bring-did? | | | |
| 5.—Kacháris drink mǎdh ... | { | Bǎrǎ-fisá | zau | lang-ú... | ... | Míahá | nung | musu lábu-bá? |
| | { | Kacháris | mǎdh | drink-(habitually) | ... | Yesterday | you | cow bring-did? |
| 6.—That man is (now) drinking mǎdh. | { | Boi | mǎnsũ | zau | lang-dang | ... | Dínáshá-ráu | ju lung-re. |
| | { | That | man | mǎdh | drinking-is | ... | Kacháris | mǎdh |
| 7.—I shot at the tiger and killed it. | { | Áng | mosá-khó | gáu-thát-bai | ... | Hôeb | shubung | ju lung-du. |
| | { | I | tiger (obj.) | shoot-kill-did | ... | That | man | mǎdh |
| 8.—He says he will not go to-day. | { | Bĩ | khĩhǎi-ũ | dĩni | tháng-á | ... | Áng | misi-khó |
| | { | He | says, | to-day | (I) | go-not | I | tiger (obj.) |
| | { | | | | | | | shoot-kill-did. |
| 9.—I will come, if I can ... | { | Há-bá, | áng | fai-gan | ... | Bwa | thi-re | dĩni |
| | { | Can-if, | I | come-will | ... | He | says, | to-day |
| | { | | | | | | | (I) |
| 10.—I would have come, if I could. | { | Há-bá, | áng | fai-gau-man | ... | Blai-káde, | áng | fai-náng. |
| | { | Could-if, | I | come-would-have | ... | Can-if, | I | come-will. |
| | { | | | | | Blai-káde, | áng | fai-khá-mu. |
| | { | | | | | Could if, | I | come-would-have. |

Plains Kachári.

Hills Kachári.

I.—VOCABULARY.

A glance at the list of words given above will show that by far the greater part of them obviously stand in very close etymological relation to each other. There are indeed some remarkable exceptions to this rule; *e.g.*, the words for man, woman, child, goat, body, &c., seem to be quite distinct, and as these must be words in common, every-day use in village life, we might have expected beforehand to have found a greater likeness, if not identity, existing in the use of these terms. But however these differences may be accounted for, there can be no doubt that the words for the numerals up to ten, the personal pronouns, &c., are substantially the same; and this statement holds good of the great majority of the words given in the Vocabulary.

II.—GRAMMAR.

1.—ACCIDENCE.

Nouns.

The inflection, &c., of nouns has clearly very much in common in both forms of speech. Gender is usually denoted, not by entirely different words (*e.g.*, boy, girl, &c.), but by using an indeterminate word (child), and appending to it some qualifying term; *e.g.*,—

P. K.*—"Fisá" (fsá), child { "físá zălá," child-male = boy.
"físá zu," child-female = girl.

H. K.*—"Ánchá," child { "ánchá bāmá," child-male = boy.
"ánchá bachhu," child-female = girl.

In expressing the *number* of nouns, there is a marked difference between the two forms of speech. The only plural

* P. K. attached to a word or phrase denotes the *Plains* Kachári equivalent for that word or phrase, whilst H. K. indicates the forms used by the *Hills* Kacháris.

termination in common use in the Plains, is "für" (far, frá). This seems to be quite unknown in the Hills, where plurality is usually expressed by "ráu" (ráo), or "nishi,"—forms which are never heard among the Kacháris of Darrang. It is difficult to account for this marked difference in the plural termination of nouns: it is just possible that the Hill Kacháris may have borrowed the former (ráu) of the two plural terminations above-given from the Bengáli (erá, rá), while the latter may have been adopted from some neighbouring hill-tribe.

As regards the *case-endings*, a very striking resemblance does undoubtedly exist between the two forms of speech. Thus, the methods of denoting the Objective, Instrumental, and Possessive cases are absolutely identical, whilst the case-endings for the Dative, Ablative, and Locative inflections have obviously very much in common. In the mode of inflecting the noun then, it may fairly be assumed that the two forms of speech are substantially the same.

Verbs.

In the method of conjugating the verb, some striking points of resemblance present themselves, which hardly admit of being explained away as mere accidental coincidences. Thus in both modes of speech the present tense has two forms, a present indefinite and a present definite, *e.g.*,—

P. K.—“Áng mikhàm zái-ũ,”*	} I eat rice, <i>i.e.</i> , at <i>any</i> time,
H. K.—“Áng mákham ji-re,”		habitually.
P. K.—“Áng mikhàm zá-dang,”	} I am eating rice, <i>i.e.</i> , now,
H. K.—“Áng mákham ji-du,”		at this very moment.

The *Passive Voice* is expressed in the usual way in both forms of speech, *i.e.*, by combining the past participle of the principal verb with the various tenses of the verb "be, become." It will be observed that the verbal root to denote the substantive verb (be, become) is etymologically the same, *i.e.*, P. K.,

* "Záĩ-ũ,"—"ĩ" inserted *euphonically* between root (zá) and temporal affix (ũ.)

"záa," (jáa); H. K., "jáu." Among the Kacháris of the Hills and of the Plains alike the Passive Voice is used very sparingly, and unfrequently, as indeed is the case in other Oriental languages (*e.g.*, Hindustáni, Assamese, &c.)

Negative Verb.

A negative force is given to the verb—not in the way common to many languages, *i.e.*, by *prefixing* some adverb of negation (non, ne, not, &c.), but by *affixing* a letter or syllable to the verbal stem. In both forms of speech the affix used for that purpose is "á" in the present tense [P. K., "Nu-á;" H. K., "Nai-á," (I) see not], while the past tenses are expressed by an additional affix in accordance with the same principle. But in the Imperative Mood this principle is departed from, both forms of speech agreeing in expressing the prohibitory negative, not by an *affix*, but by a *prefix*, "dá;" P. K., "Dá nu;" H. K., "Dá nai," = see not; look not. A strictly analogous mode of giving a negative force to the verbal root prevails in the Gáro and Mikir languages, as well as in that of Hill Tipperá (see Grammar, pp. 23-24).

Causative Verb.

In Hills Kachári a causal force is given to the verbal root by the prefix, "pu;" *e.g.*, "Nu-má," to see; "Pu-nu-má," to cause to see, to show. The Kacháris of the Plains usually express the same meaning in a somewhat different way, *i.e.*, by appending to the verbal root a second verb, "hũ-nũ," to give; thus (P. K.) "Nu-hũ-nũ," to give (*i.e.*, to cause) to see, to show. But some verbs acquire a causal force much in the same way with verbal roots among the Hills Kacháris, *i.e.*, by *prefixing* a syllable, *e.g.*, "fă" (fī). Thus (P. K.), "Ràn-nũ," to be dry; "fă-ràn-nũ," to cause to be dry, to dry (active); "sí-nũ," to be wet; "fī-sí-nũ," to cause to be wet, to steep, soak (see Grammar, page 25.B). With this may be compared the analogous usage prevailing in the Mikir language, where a causal sense is given to a word by the

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prefix "pè," *e.g.*, "mésén," good (*adj.*), "pè-mésén," to cause to be good, to make good.

2.—SYNTAX (SENTENCES.)

The conclusion, to which a cursory inspection of the Vocabulary and Accidence above given would apparently lead us (*i.e.*, that the two forms of speech are substantially the same language), is certainly borne out by what we know of the *Syntax* in each case. Ten typical sentences are given above, with a literal and verbal translation appended to each ; and a glance at these will at once show how much the two forms of speech have in common as regards the syntactical relation of words. The *order* of the words is almost absolutely the same in either case, and much the same may be said of the process of word-building and the syntactical combination of words and phrases in sentences. Many of the characteristic features of the Kachári (Plains) language have their exact counterparts in the speech of the Kacháris of the Hills. Thus when more than one object is spoken of, the numeral almost invariably *follows* the noun it refers to, this numeral itself being preceded by a classifying particle, usually monosyllabic. (See Grammar, page 13). Exactly the same usage obtains in Hill Kachári, as well as in Gáro and other cognate languages. Thus in sentences 1 and 2, "áná-rǎ" (P. K.) and "áná-dǎ" (H. K.)=annas-six (six annas) ; "mànsǔi sá-thàm" (P. K.), "shubung má-gǎthàm" (H. K.)=men-three ; "mosaú má-brúi" (P. K.), "musu má-birí" (H. K.)=cows-four, &c. &c. In sentences 5 and 6, we have the two forms of the present tense, indefinite and definite, above referred to : "lang-ǔ" (drink) and "lang-dang" (is drinking) (P. K.) exactly corresponding to "lung-re" and "lung-du" (H. K.). (See Grammar, pages 17, 19). In sentence 7 another marked feature common to both forms of speech is brought out ; *i.e.*, the way in which two verbal roots are combined into a compound verb, the *second*

root in such compounds indicating the *result* of the whole action denoted by the compound verb, whilst the former root shows the *manner* in which this result was attained. (See Grammar, page 27). Thus, “gáu-nũ,” to shoot, combined with “thàt-nũ,” to kill (P. K.),=to shoot to death. Exactly the same meaning is conveyed in almost exactly the same way in Hill Kachári, the second root undergoing a slight change; “thàt” (P. K.)=“thai” (H. K.); “gáu-thai-bá” (H. K.)=“gáu-thát-bai” (P. K.), shot and killed. In sentence 8, we find in both forms of speech alike the *present* tense of the Negative Verb taking the same form as the future; “tháng-á” (P. K.) and “tháng-i-á” (H. K.), “go not,” being used in the sense of “will not go.” In sentences 9 and 10 the method of expressing contingency, &c. (subjunctive mood) is seen to be the same in both forms of speech in *principle*, *i.e.*, by an *affix*, not by a *prefixed* word; though the exact *form* taken by this affix differs largely, *e.g.*, “bá” (blá) (P. K.)=“káde” (H. K.): “há-bá” (P. K.)=“blai-káde” (H. K.), can-if, *i.e.*, if (I) can. Sometimes both forms of speech in expressing contingency fall back upon a *prefixed* word, “jadi” (if)—a term evidently borrowed from their Hindu (Bengáli or Assamese) surroundings; but the more common method, at least in the Plains, is that given above (by the affix “bá” or “blá”), equivalent to the H. K. “káde;” and here though the affixes differ in *form*, yet the *principle* which underlies and governs their application is obviously one and the same.

On the whole, then, a review of the Vocabulary, and certain leading features of the Accidence and Syntax of the Kachári language as spoken in the Hills and Plains respectively, leads naturally to the conclusion that the two forms of speech are at bottom substantially the same. As before pointed out, there are some difficulties attending this theory, *i.e.*, the entirely different words used to express certain familiar ideas that must be in every-day use, *e.g.*, the words for man, woman, boy, goat, &c.; but the points in which the two forms of

speech *agree* very much exceed, both in number and in importance, those in which they *differ*; and we may perhaps fairly infer that the Kacháris of the Hills and those of the Plains, though they use different national names (Bārā and Dīmáshá), and can only partially understand each other's speech, are essentially one and the same people. What was the original home of this people, it is not at all easy to say. Their features are often of a distinctively Mongolian type, and with their almond-shaped eyes, projecting cheek-bones, and scanty beard, they sometimes show a certain approximation to the Chinese type of face,—a fact that would seem to point to the countries to the North-East of Assam as their original dwelling-place. As stated elsewhere, some of the various names by which they are known (Hojai, Hájong, Dīmáshá) point to a land of mountains and rivers as their natural home; and perhaps we shall not be far wrong (though this is little better than guess-work) if we look upon the hills around the upper course of the Subansíri, Dihong, and Díbong rivers as the primal dwelling-place of the Kachári race. Descending from these hills, they may for a time have occupied the upper portion of the Assam Valley, where the names of the principal rivers (Dí-bru, Dí-hing, Dí-sáng, Dí-khu, Dí-hong, Dí-bong, Dí-krang) still begin with what is perhaps meant to be the Kachári word for water (dūí, dí), and where a non-Áryan tribe (the Deori Chutiás) still speak a language said to be closely related to the Kachári tongue. Under pressure, perhaps, from invading tribes from the North-East (Áhoms, Mattacks, &c.), they gradually made their way westwards to the neighbourhood of the Dhansíri river, where they would appear to have separated into two distinct branches. One of these branches made its way up the Dhansíri Valley to Dūímá-pur (*i.e.*, "Big-river-town"), where a powerful Kachári community existed for some years; and thence over the North Kachár Hills *viâ* Asálu, Maibong, &c., into the Surmá Valley, and even beyond it to some of the

hills which form its southern boundary, *e.g.*, Hill Tipperá, the language of which has undoubtedly much in common with the Kachári of the Plains. The other branch would seem to have crossed the Brahmaputra, and gradually to have occupied the whole of the sub-montane tract bordering the southern frontier of Bhután, from the neighbourhood of Tezpur to that of Jalpaiguri and Dárjiling—a region varying from ten to thirty miles in breadth, where the bulk of the population is still Kachári (Bārā), and where, in spite of outside Hindu influence, they to a great extent still retain their national language, religion, and customs, &c., unchanged. Large numbers of them have indeed been Hinduized, and under various names (Kôch, Rájbansis, &c.) are often loosely classified as Hindus, though their features, &c., speak unmistakably of a non-Áryan origin; and as such they form numerically one of the most powerful constituent elements in the population of this province. No less an authority than Mr. Brian Hodgson has said that the great bulk of the population of the Assam Valley is of non-Áryan origin; and to this element in the population the people vaguely known to us as Kacháris have no doubt *very* largely contributed.

But whatever their origin, or their past history, may have been, there can be little doubt that they have a future before them of some promise. Intellectually inferior to their Hindu and Massalmán neighbours, they are physically and morally vastly their superiors. Their liberal diet—for they eat freely every kind of flesh, that of the cow alone excepted—tends to give them a sturdy physique,—a result to which their industrious habits also largely contribute; whilst in their simplicity, straightforwardness, and freedom from crooked, deceitful ways, they give proof of a type of character which one often looks for in vain among more “civilized” communities. Hitherto, they have been little more than “hewers of wood and drawers of water,”—essentially a people supporting themselves by unskilled manual labour. But now that education

is spreading among them, they are gradually forcing their way to higher things. Several old pupils of the Kachári Mission Schools in Darrang now fill positions of importance and responsibility as mouzádárs, mandals, &c., while others act as mohurirs in tea-factories, and have virtual charge of these factories during the absence of the European managers. There is reason, then, to hope that the Kachári element in the population of this province will come to the front more and more; and play an increasingly important part in raising themselves and their neighbours to higher and better things.

S. ENDLE.

SHILLONG, *the 18th July, 1884.*

The compiler gladly takes this opportunity of acknowledging his many and great obligations to the officer in charge of the North Kachár Hills, Mr. Soppitt, without whose co-operation, most freely and repeatedly given at the cost of much time and labour, the foregoing sketch comparing the Kachári of the Plains with that of the Hills, could not possibly have been drawn up at all. It may be hoped that this officer may see his way towards publishing an Outline Grammar of the language of the North Kachár Hills—a work the satisfactory carrying out of which is the more to be desired, as the Hill Kacháris have been less exposed to Hindu and other outside influences than their fellow-countrymen in the Plains have been, and among them, therefore, we may reasonably expect to find the national mother-tongue preserved in its purest form.—S. E.

OUTLINE KACHÁRI GRAMMAR.

ABBREVIATIONS.

MOST of the abbreviations made use of will explain themselves, being merely shortened forms of the words they represent. The following may however be noted:—

Cf.—(confer) compare.

Lit.—Literally.

Adj.—Adjective.

Part.—Participle.

A., II. —These letters indicate respectively the Assamese and Hindustáni equivalents of certain Kachári words and phrases to which they are appended in brackets. These are given to assist the learner in passing “from the known to the unknown,” it being taken for granted that Magistrates, Planters, and others, to whom a knowledge of Kachári is likely to be useful, are already familiar with the Assamese and Hindustáni languages.

OUTLINE KACHÁRI GRAMMAR.

THE following sketch of some of the leading features and principles of the Kachári language is comprised under three heads—I. Orthography, II. Accidence, and III. Syntax. This last-mentioned subject is perhaps, in a language of this character never yet reduced to writing, best taught by means of typical sentences, which serve at once to illustrate the accidence and the syntactical relation of words, explanatory remarks being inserted wherever called for.

PART I.—ORTHOGRAPHY.

In attempting to represent the sounds of this language by means of written symbols, it must be understood that nothing further than approximate correctness is aimed at. The consonants, indeed, present little difficulty, most of them being pronounced much as they are in English. But some of the vowel sounds are peculiar, and (as might be expected in an unwritten tongue) the pronunciation of these is not always uniform, though the divergence of sounds is less than might have been anticipated. The student cannot be too strongly urged to study the different sounds of the language as they fall from the lips of the people themselves. He should particularly endeavour to master the distinction between the various modifications of the different *vowel* sounds, as these sometimes indicate very important differences in meaning; *e.g.*—

“ Bā sūimá {*āñ* } This dog {bites.
 {*arā* } {does not bite.

Here the distinction between the two vowel sounds “ñ” and “a” indicates all the wide difference between an affirmative and a negative proposition.

1.—VOWELS.

a—unaccented, always short, as in “company,” “America”;
e.g., “Ban,” firewood. This sound is somewhat more
abrupt and explosive than in English, especially when
final.

á—long, as in “father”; e.g., “Tháng,” go. This sound
is sometimes drawn out and prolonged,—a modification
which may be represented by “áa”; e.g.—

“Zá-nũ,” to eat.

“Záa-nũ,” to be, become.

â—sharp, short sound, as in “pan”; e.g., “Gădân,” new.

ã—broad sound, as in “call,” or like “o” in “order,”
“for”; e.g., “Gathá,” a child.

e—unaccented, as in “bed,” “then”; e.g., “Gădet,” great.

ê—as “ey” in “they”; e.g., “Mêgan,” eye.

è—an intermediate sound between the two former; e.g.,
“Bèsè,” how many? how much?

i—unmarked, short, as in “pin”; e.g., “Ling,” call.

í—long, as in “marine”; e.g., “Bí,” he.

o—unmarked, short, as in “stop”; e.g., “Mosá,” a tiger.

ô—long, as in “bone”; e.g., “Khô” (sign of objective case).

This sound “ô” is occasionally thickened and strengthened
so as to approximate to the sound of “aú” (see
below), with which indeed it seems at times to be
interchangeable. In such cases what seems to be the
more correct sound is given first, the less usual sound
being represented by appending “aú” in parentheses;
e.g., “Khô” (khaú).

u—short, as in “pull.”

ú—long, as in “pool”; e.g., “Búnũ,” to beat.

* The sound intended to be denoted by this symbol would be more correctly represented by *short o*, but this character was not available at the Secretariat Press.

2.—CONSONANTS.

Most of these, as before stated, are used as in English, and call for no particular description. But some are used to represent peculiar sounds or modifications of familiar sounds, and to designate these certain diacritical marks are necessary.

c—not used ; its soft sound being represented by “s,” its hard sound by “k.” The combinations “ch” and “chh” seem to be unknown in Kachári.

d, dh } These letters are used much as in Assamese, the two
ḍ, ḍh } former letters being properly dental sounds, the two latter, cerebral. Cerebral sounds seem to predominate in the language, dental letters being used chiefly in words borrowed from the Sanscrit family; e.g., “Dharam” (dharmma) ; and even in these cases the Kacháris generally substitute a cerebral sound for a dental one, the distinction between dental and cerebral letters being but rarely observed. The cerebral “ḍ” and “ṭ” sometimes pass into “ṛ” ; thus, the name by which Kacháris speak of themselves may be written indifferently “Bāṛā” or “Bādā.”

f—as in English, but strongly aspirated, especially at the beginning of a word.

g—always hard, as in “gun” ; e.g., “Gālan,” long.

h—as in English (simple aspirate) ; e.g., “Hūnū,” to give. Sometimes this becomes a *guttural* aspirate, the two sounds being apparently interchangeable, and used without any obvious difference of meaning.

ṇ—this is the nasal sound (rare in Kachári) found in the Hindustani “meṇ,” &c. ; in French, “l'enfant,” &c.

ng—this combination is very rarely found at the beginning of a word in Kachári, but is not uncommon at the end of a word or syllable, in which case it is pronounced

exactly like the "ng" in "singing": *e.g.*, "Áng," I; "Tháng," go. In these cases the "g" sound always combines with the preceding nasal, and is not carried on to the next syllable; *e.g.*, "Tháng-á," (I) will not go.

The nasal sounds (*anunásika*) so common in Assamese, represented by the *chandra-bindu* (°), seem not to be found in Kacháři.

p—as in English.

ph—an aspirated p, something like the English "ph" in "uphold," the sounds of the two letters, however, being not heard separately as in the English word, but combining into a single sound.

r—with a broader, more rolling sound than in English.

r—sometimes interchanges with "ṭ" and "ḍ"; *e.g.*—

"Bí khátḍang," he is running.

"Bí khára," he does not run.

s—as in "this"; *e.g.*, "Fīśá," a son child: often with a sharp semi-aspirated sound, especially when *initial*.

t, th\ pronounced much as in Assamese, dental and cerebral,
t, th\ though this distinction often seems not to be strictly observed. The English sounds of "th" in "this" and "thing" are not found in Kacháři.

v, w, y—as in English, the two latter always retaining their consonantal sound.

z—as in English; *e.g.*, "Zánũ," to eat.

zh—like the French "j" in "joli": *e.g.*, "Hingzháusá," a woman.

In writing words borrowed from other languages (*e.g.*, Assamese) the Kacháři often change an unaspirated initial consonant into an aspirated one: thus, "Kál" (time) becomes "khál"; "Kintu" (but), "khintu," &c.

3.—ACCENTS: THE DICERESIS, &c.

In order to give some idea of the cadence of the language, two accents are made use of, the single and the double.

The single accent is used in short words, and is written in the form commonly called the acute accent ('); *e.g.*, "Pháng'nũ," to go.

In longer words we sometimes have two accented syllables; *e.g.*, in the English word "in'deter'minate," the main accent (") lies on the third syllable, while at the same time a certain stress is laid on the first syllable, the voice seeming to rest on it to gain strength for the utterance of a long word. In such cases the main, or principal, accent is represented by the double mark ("), the secondary one by the single sign ('). Thus the above word is written, "in'deter'minate." This system is used in representing the cadence of Kachári words of several syllables: *e.g.*, "Tháng'-ni-áu"-nũ" (even while going), a participle from the root "Tháng" (go) above given. Here the last syllable, "nũ," is a kind of enclitic; the main accent falling on the third syllable, and the secondary one on the first.

The dieresis is sometimes used over vowels to mark the beginning of a new syllable; *e.g.*—

"Guru'í" (=gu-ru'-i), soft.

The hyphen is occasionally used in cases where confusion or doubt might arise from its absence; as, "Nũ-áu," in a house.

As it is undesirable to multiply diacritical marks needlessly, such symbols as the dieresis, hyphen, &c., are used only very sparingly, and each diphthong and vowel must be supposed to have its full phonetic value, even when not separated by the hyphen, &c.: *e.g.*, "Oá" (bamboo) might be otherwise written "owá," "oyá," "o-á," &c.; so, "Faiá" (comes not) might be written "fai-á," &c. No consonant is ever

needlessly doubled, and every such letter must be allowed its full force ; *e.g.*, “Thánggan” (will go) = “tháng-gan,” &c.

The symbol (ˇ) over a letter denotes that it is to be pronounced as *shortly* as possible. It is used especially in the case of adjectives, many of which begin with the syllable “Gă”: *e.g.*, “Găzá’,” red ; “Găfút’,” white, &c. Here the first syllable is *very* short, and the words might almost be written, “gzá,” “gfút,” &c., the vowel in the first syllable being omitted altogether.

GENERAL RULES RELATING TO ACCENT, &c.

- 1.—The accented syllable is indicated by the acute (‘).
- 2.—In words where no syllabic accent is used the stress of the voice always rests on the *first* syllable of a word ; *e.g.*, “Faidang” = “fai’dang” ; “Faidangman” = “fai’dangman,” &c.

This rule holds good even in words where the second (or later) syllable of a word contains a long vowel whilst the first syllable has only a short one, accent being to some extent independent of the *quantity* of vowel sounds ; *e.g.*, “Mosá” (tiger) = “mo’sá,” &c.

Exception.—In adjectives beginning with “gă” the *second* syllable is almost always the accented one ; *e.g.*, “Găzá” (red) = “găzá’.”

- 3.—In words of more than two syllables the accent, as a general rule, rests on the last syllable but one (penultimate).

4.—Nouns in declension—

A noun which in its simplest form takes the accent on its *first* syllable sometimes transfers it to its *second* when the case endings are appended ; *e.g.*, “Mo’sá,” a tiger ; “Mosá’ni,” of a tiger, &c.

'Gorai-á{ khàt'-bai,"
khàt-láng'-bai," } The horse { ran.
ran away.

Enclitics—"nǔ," (no,) "sǔi," ("soi,")—cause the accent to rest on the syllable immediately preceding them; *e.g.*—

N. B.—A certain licence seems to be allowed in the spelling and pronouncing of some words. Thus, the word for “great,” in its usual form “Gadat’,” may be written and pronounced, “Gādad’,” “Gāded’,” “Gādet’,” “Gādit’,” “Gādid’,” &c. ; while in relation to other words, *e.g.*, when in the superlative degree or when combined with a verb, the first syllable may be suppressed altogether ; as—

"Boinūsári detsiná" (for "Gădet'siná"), the greatest of all.

In dealing with the accidence of the Kacháři language, it will be convenient to speak of it under six heads :—1, Nouns ; 2, Adjectives ; 3, Pronouns ; 4, Verbs ; 5, Adverbs ; and 6, other indeclinable words,—Prepositions, Conjunctions, and Interjections.

1.—GENDER.

A.—Nouns denoting inanimate objects have no formal distinction of gender, as, "Nū," a house; "Mai," rice (paddy).

—Nouns denoting animate objects have their gender distinguished by a qualifying word placed *after* the noun whose gender it indicates. These words vary as applied to distinct classes of objects. Some of those in common use are the following :—

(a) “Hôá,” man (male); “Hingzháu,” woman (female).

These words are applied exclusively to human beings.

(b) Goats, deer, &c.—“Fànthá,” “fànthi,” are the terms used; *e.g.*, stag, “Mái fànthá”; hind, “Mái fànthi.”

(c) Hogs, &c.—“Búndá,” “búndi.”

Boar, “Omá búndá”; sow, “Omá búndi.”

(d) Birds, &c.—“Zǎlá,” “zǔ.”

Cock, “Dáu zǎlá”; hen, “Dáu zǔ.”

(e) Elephants.—“Mákhúndá,” “mákhúndi,” &c.

Of these qualifying words indicating gender, it will be observed that—

(a) They generally, if not invariably, follow the word they qualify; and

(b) The final vowel is “á” when they denote the masculine gender, and “í” when they designate the feminine.

2.—NUMBER.

Only two numbers are recognised, Singular and Plural.

The Singular is indicated simply by the name of the object; as, “Mànsǔí,” a man. This is sometimes made more emphatic by the addition of a word meaning one; *e.g.*, “Mànsǔí sásè faibai,” *one* man (and one only) came.

The Plural is denoted by the termination “fur,” for which the syllables “frá” and “far” are sometimes substituted, especially in the oblique cases, without any obvious difference of meaning, *e.g.* :—

“Mànsǔí,” a man. “Mànsǔí-fur,” men.

“Nǔ,” a house. “Nǔ-fur,” houses.

The plural termination seems to be but rarely omitted, even in the case of nouns denoting inanimate objects.

3.—CASE.

The following form gives the various case-endings, which are applicable alike to all nouns and pronouns. For the sake of convenience, the noun in Kachári is regarded as having eight cases, after the model of the noun in the Sanscrit family of languages; *i.e.*, Nominative, Objective, Instrumental, Dative, Ablative, Possessive, Locative, and Vocative :—

<i>Singular.</i>				<i>Plural.</i>			
<i>Nom.</i> —Mànsūf	...	a	} a man.	Mànsūifur-(far)	...		} men.
<i>Obj.</i> —Mànsūf-khò (khaú)	...	a		Mànsūifur-khò (khaú)	...		
<i>Instr.</i> —Mànsūf-zang	...	by		Mànsūifur-zang	...	by	
<i>Dat.</i> —Mànsūf-nū	...	to		Mànsūifur-nū	...	to	
<i>Abl.</i> —Mànsūf-ni-frai	...	from		Mànsūifur-ni-frai	...	from	
<i>Poss.</i> —{	Mànsūf-ni	...	of	{	Mànsūifur-ni	...	of
	Mànsūf-há	...	of		Mànsūifur-há	...	of
<i>Loc.</i> —Mànsūf-(ni)-áu	...	in		Mànsūifur-ni-áu	...	in	
<i>Voc.</i> —Helūf mànsūf	...	O		Helūf mànsūifur	...	O	

A.—The Possessive case has two signs, “ni” and “há.” Of these the former is by far the more frequently used, the latter being restricted chiefly to nouns denoting animate life.

B.—The Ablative case takes before its own termination, “frai,” that of the Possessive case, “ni”; “Ni-frai”=from (out) of, &c.

C.—This holds good in some instances, though not in all, of the Locative case, “ní-áu.” Sometimes when the Nominative case ends in a vowel “a” or “á,” the case-ending of the Locative is preceded by “i” forming a diphthong with the preceding vowel; *e.g.*, “Nū + í + áu,” = “Nūi-áu,” in a house. Thus the Locative case of “Nū,” a house, may be written in three ways,—1, “Nū-áu”; 2, “Nūi-áu”; 3, “Nū-ni-áu.” The choice in the use of one or other of these forms seems to be determined largely by considerations of euphony and facility of utterance.

D.—When the Nominative case ends in the vowel “á” or “ái,” an affix (á) is often appended to it in composition when it forms the subject of a sentence : the final vowel of the Nominative being then strengthened by the addition of the vowel “i,” with which it forms the diphthong “ai” (see note C). In such cases the affix (á) seems to have something of the force of the definite article ; *e.g.*, “Dáu zălá găsípdang,” a cock is crowing ; “Dáu zălái-á găsípdang,” *the* cock (*i.e.*, the one I am now listening to) is crowing.

II.—ADJECTIVES.

4.—The adjective in Kachári is placed sometimes before, sometimes after, the noun it qualifies, without any very obvious difference of meaning, as—

“Găhâm mǎnsúi-khô } nubai,” I saw a good man.
 “Mǎnsúi găhâm-khô }

From the sentence above given it will be observed that when an adjective follows a noun in an oblique case, the case-ending is attached to the adjective.

Adjectives undergo no change of termination in order to agree in gender or number with the noun they qualify ; *e.g.*—

“Găhâm hoásá,” a good man.
 “Găhâm hingzháúsá,” a good woman.

5.—COMPARISON.

The comparative degree of adjectives is denoted by (1) affixing the word “sári” (or “khri”), equivalent to our “than,” to the word with which comparison is made ; and (2) by appending the syllable “sin” to the adjective ; as,—

“Bí áng-nŭ-khri gǎzaú sin,” he is taller than I.

“Bê nŭá boi bangfáng-nŭ-sári gǎzaú sin,” this house is higher than that tree.

It will be observed that—

(a)—The word “sári” or “khri” (=than) always takes the dative case before it; *e.g.*, “Boi” (or “boi-bũ”), all; “Boi-nũ-sári,” than all.

(b)—The syllable of comparison “sin,” attached to the adjective, is sometimes omitted.

(c)—The first syllable of the adjective is also occasionally omitted when comparison is made, *e.g.*—

“Áng-nũ khri zaú-sin” (for “găzaú sin”), taller than I (“găzaú,” tall).

The Superlative degree is expressed much in the same way, the noun (always in the dative case) being preceded by some word signifying *all*: “Boinũ-sári bí găzaú sin,” he is taller than all, or the tallest of all. The same sense may be conveyed in a slightly different way, as, “Boi-ni gezráu bí gazaú siná,” in the midst of (among) all he is the tallest; he is the tallest of all.

6.—NUMERAL ADJECTIVES.

The numerals up to ten are as follows:—

One—Sè (sũí).	Six—Râ (dâ).
Two—Nè (nũí).	Seven—Sni (sĩní).
Three—Thâm.	Eight—Skhô.
Four—Brè (brũí).	Nine—Zât.
Five—Bá.	Ten—Zũ (zi).

No single words to express numbers above ten seem to be in common use; but the people sometimes avail themselves of the Assamese word for “score”—*kuri*, which in the mouth of a Kachari becomes “khuri.” There is also a useful word to express a group of four, *i.e.*, “Za-khai” (= the Assamese ২৪). This word when followed by two numerals is to be multiplied by the former, whilst the number represented by the latter is to be added to the result so obtained. In this way the Kacharis

can express in their own language numbers up to 40 or 43,

e.g.—

• “Zakhai’ thàm (sá) thàm” = $4 \times 3 + 3 = 15$ (mèn).

• “Zakhai’ zũ (sá) nè” = $4 \times 10 + 2 = 42$ (men).

In the above examples it will be observed that the latter numeral is preceded by the word, “sá.” This indicates a peculiarity in the use of numerals in Kachári. When several objects are spoken of, the noun designating them is usually placed first, and the word denoting their number follows, this latter being preceded by a word, usually monosyllabic, which serves to qualify, or rather classify, the objects referred to. There are a number of such prefixes in common use, among the best known being the following. To designate—

(a)—Human beings, “sá” is used (as above).

Three men, “Mànsũi sá-thàm.” Two boys, “Gáthá sá-nè.”

(b)—Irrational animals, “má.”

Four goats, “Burmá má-brè.” Five fowls, “Dáu mábá.”

(c)—Fruits, rupees, and many *round* things, “thai.”

“Thàkhá thai-bá,” five rupees. “Thaizhu thai-brè,” four mangoes.

(d)—Leaves (of trees or books), clothes, and various *flat* things, “gàng.”

Three leaves, “Bilal’gàng-thàm.”

(e)—In some instances in words of two syllables, the latter part of the noun, or a word resembling it, is *repeated* before the numeral; *e.g.*—

“Bang-fàng fàng-thàm,” three trees.

“Bidũ, dũ-zũ,” ten eggs.

The above are some of the most frequently used of these particles, though there are others the usage of which cannot apparently be brought under any rule at present known. These can be learnt only by frequent practice in hearing and speaking.

III.—PRONOUNS.

Pronouns of five classes are found in Kachári,—*i.e.*, Personal, Relative, Interrogative, Demonstrative, and Adjective.

7.—PERSONAL PRONOUNS.

These are as follows—

<i>Singular.</i>	<i>Plural.</i>
1—Áng ... I.	Zang, or Zangfur (far) we.
2—Nang ... thou.	Nang-sur (nang-sar)... you.
3—Bí ... he, she, it.	Bí-sur (sar) (Bífar)... they

These are declined in the same way as nouns ; as—

<i>Nom.</i> —Áng (ángá) ... I.	Zang (zang-fur ; frá ; far) we.
<i>Obj.</i> —Áng-khô ... me.	Zang-fur-khô ... us.
<i>Instr.</i> —Áng-zang ... by me.	Zang-fur-zang ... by us.
<i>Dat.</i> —Áng-nĩ ... to me.	Zang-fur-nĩ ... to us.
<i>Abl.</i> —Áng-ni-frai ... from me.	Zang-fur-ni-frai ... from us.
<i>Poss.</i> —Áng-ni } ... of me.	Zang-fur-ni } ... of us.
Áng-há }	Zang-fur-há }
<i>Loc.</i> —Áng-ni-áu ... in me.	Zang-fur-ni-áu ... in us.
<i>Voc.</i> —Helí áng ... O me !	

In the oblique cases of the plural number the syllable (“fur” or “frá”) denoting number is sometimes omitted, and the case-sign affixed directly to the radical ; *e.g.*, “Zang-ni,” of us, instead of the full form, “Zang-fur-ni.”

The declension of the pronouns of the second and third persons is perfectly regular. In their plural form, it will be observed that they often take the syllable “sur,” instead of “fur,” or “frá.”

The pronoun of the third person knows no distinction of gender, he, she, it, being alike expressed by “bí.”

Possession is denoted simply by using the personal pronoun in the possessive case, as—

“Bê áng-ni burmá,” this is *my* goat.

8.—RELATIVE PRONOUNS.

There seem to be no relative pronouns peculiar to the Kacháři language, though “zi” and “zai,” probably borrowed from their Hindí neighbours, are sometimes used; *e.g.*—

“Zi mǎnsűi-khô áng mǎ ná-dang-man, bí khàt-láng-bai;”
The man I saw yesterday has run away.

This would be more idiomatically expressed by the use of the participle and omission of the relative pronoun; as—

“Mǎ (núnai) mǎnsűi-á khàt-láng-bai;”
The man (seen) yesterday has run away.

9.—INTERROGATIVE PRONOUNS.

These are—

- | | | |
|----------------|---------------------------|----------------|
| 1.—Sur (sar).. | who ? | <i>Plural.</i> |
| 2.—Má | ... what ? | Má-fur. |
| 3.—Bâbe | ... which ? (of several). | |

These are declined like personal pronouns, but the first does not usually take the syllable (“fur”) indicative of the plural number, when used to denote more than one.

10.—DEMONSTRATIVE PRONOUNS.

These are—

- | | | | |
|--------|---------------------------------------|-------------------|------------|
| Bê | ... this. | Bê-sur (bê-fur) | ... these. |
| Boi | } that. | Boi-sur (boi-fur) | ... those. |
| Boi-há | | | |
| Bí | ... that (of <i>remote</i> distance). | | |

These may be declined in the usual way. Of the two forms of the plural given above, “sur” is used chiefly of human beings, and “fur” of all other objects—irrational animals, things, &c.

11.—ADJECTIVE PRONOUNS.

Some of the most common of these are—

Málai (of men) ...	} other.	As many ...	Zêsênũ.
Gubun (of things)..		So many ...	Têsênũ.
Zábrá ...	many.	How many (men) ?	Sápsè (sábsè) ?
Gaigai (gágai) ...	each, self.	How many (animals)	Mápsè.
Surbá ...	some one.	How many (rupees)	Thaipsè, <i>e.g.</i> —
Surbá surbá ...	some (plural).		

How many rupees a month do you get ?

“Dànfrimbo dànfrimbo thàkhá thaipsè manũ ?”

In the case of the last three words it will be observed that the interrogative pronoun, “how many,” is expressed by the word “psè,” the particles preceding it (“sá,” “má,” “thai,” &c.) belonging to the order of classifying words always used in conjunction with numerals.—(Vide section on Numerals above).

IV.—VERBS.

12.—The verb is the most difficult part of the Kachári language to deal with, not so much from its structure or conjugation, which is perfectly regular, as from the fact that the usage and exact force of the different tenses is uncertain, some of these, especially those expressive of *past* time, being apparently sometimes used interchangeably. Again, the verb in Kachári admits of being compounded, not only with other verbal roots, but with adjectives, adverbs, and various affixes, which serve very materially to modify its meaning.

Every verb is conjugated from a verbal root or stem, which appears in its simplest form in the Imperative Mood, and which remains unchanged throughout all the different moods and tenses. This root or stem is in fact a verbal noun, and in composition sometimes takes the place of a noun, with the various case-endings, &c. The different relations of Tense, Mood, &c., are expressed by affixes attached directly to the verbal stem, an additional letter being occasionally inserted

between the stem and the affix expressive of time, to prevent a disagreeable hiatus. Thus, the root "zá" (eat) when combined with "ũ," the affix expressive of present (indefinite) time, becomes "záĩũ," he eats, the letter "i" being no doubt inserted for the sake of euphony.

In Kachári the temporal affix retains its form unchanged in all three persons of both numbers. Thus the affix "bai," denoting past time, appended to the root, "tháng" (go), "tháng-bai," may be translated, "I (you, he, they) went." In such instances the number and person of the verb can only be determined by reference to the Nominative case, without regard to the exact form of the word.

13.—The following paradigm will give some insight into the method of conjugating the verb in Kachári, with the various affixes expressive of mood, tense, &c.

Conjugation of the regular verb active, "Nu-nũ," to see.

INDICATIVE MOOD.

Simple Present—(Indefinite).

<i>Singular.</i>	<i>Plural.</i>				
1.—Áng	Zangfur	} nuĩũ	{	I	we
2.—Nang	Nangsur			thou	you
3.—Bí	Bísur			he	they
				} see, seeest, sees, &c.	

Present Definite—(Progressive).

Nu-dang ... I, &c., am (art, is, are) seeing.

Simple Past.

Nu-bai ... I, &c., saw.

Past Progressive—(Imperfect).

Nu-dangman ... I, &c., was (wert, were) seeing, or, did see.

Past Remote—(Pluperfect).

Nu-nai }
Nu-dangman } I, &c., had seen.

Simple Future.

Nu-gan ... I, &c., shall, or will see.

Paulo-post Future.

Nu-si-gan	}	I, &c., shall or will see (<i>i.e.</i> , almost immediately).
Nu-nũ-súi		

IMPERATIVE MOOD.

Nu	... See thou (you).'
Nu-thang	... Let him (them) see.

SUBJUNCTIVE MOOD.

Past or Future.

Nu-bá	}	If I see, or had seen.
Nu-blá		

POTENTIAL MOOD.

Simple Present.

Nu-nũ hágaú	... I can see.
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Simple Past.

Nu-nũ hábai	... I could, &c., see.
-------------	------------------------

Compound (Perfect) Past.

Nu-nũ hágaúman	... I (may) might have seen.
----------------	------------------------------

Simple Future.

Nu-nũ hágan	... I shall be able to see, &c., &c.
-------------	--------------------------------------

INFINITIVE MOOD.

Nu-nũ	... To see.
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PARTICIPLES.

Present.

Nu-ni	... Seeing.
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Perfect.—(Conjunctive.)

Nu-ná-noi	... Having seen.
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Past.—(Generally with passive sense, but sometimes active.—*Cf.* A. "dekhá.")

Nu-nai	... Seen ; a seer.
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AGENT.

Nu-grá ... One who sees, a seer [*H.*—*Dekhne-wálá.*]

14.—REMARKS ON THE MOODS, TENSES, &c.

A.—Little need be said regarding the Indicative, Infinitive, or Imperative Moods, as these are used much as in English. The Imperative Mood, it will be seen, admits of a lengthened form in the third person, “Nu-thang,” let him (then) see.

The Subjunctive Mood has but two affixes (“bá,” or “blá”) which seem to be used indiscriminately to express past, present, or future time; as, “Áng bíkhô nubá angan,” if I see him, I shall love (him). “Áng bíkhô nubá (nublá) angaúman,” if I had seen him I should have loved (him).

The Potential Mood is expressed by means of the auxiliary verb, “Hánũ,” to be able. By subjoining the different temporal affixes to this root, “há,” all the various degrees of past, present, and future time given for the Indicative Mood in the foregoing paradigm may be expressed.

Present time.—Two affixes are used to express present time, “ũ” and “dang.” Of these, the former is used somewhat indefinitely, in general statements, &c. “Bârâfrá zaú langũ,” the Kacháris drink *madh*. “Boi mansũíá zaú langdang,” that man is (now) drinking *madh*; the latter form indicating what is *definitely* going on at some point of present time. [*A.**—“Madh kháon”: “Madh khaison.”]

* In order to assist the learner, who may be assumed to know something of the Vernacular (Assamese) of the Upper Brahmaputra Valley, the Assamese equivalent of certain phrases, expressions, &c., is sometimes given in brackets, preceded by the letter *A*.

A third form of the present tense, only rarely met with, ends in "gô" (gaú.) This seems to be used frequently in answering questions affirmatively; *e.g.*, "Nang mithí-dang nú? Áng mithígô." Do you understand? (Yes), I understand.

Past time.—To express this, three affixes are used, "bai," "nai," and "dangman." Of these the first seems simply to express past time indefinitely; "Mikhàm zálai," I eat rice (*bhút*). The force of the affix, "dangman," is not quite clear, or definitely ascertained; it seems, indeed, to be used sometimes as an imperfect, sometimes as a pluperfect; as, "Bí fainaiáu, áng mikhàm zádangman," when he came I was eating (my) rice, (or, had eaten my rice?): this affix may, perhaps, be considered generally to express *remote past time*. The syllable, "nai," most commonly indicates the past participle ("Zánai," eaten), but is sometimes used in composition with the same force as "dangman," especially in interrogative sentences.

Future time.—This is expressed by the syllable "gan," affixed to the verbal root; as, "Bí faigan," he will come. The insertion of the syllable, "si," between the root and the affix serves to indicate a near future, or one about to become realised; "Bí fai-si-gan," he will come, *i.e.*, almost at once. [A.—"Áhibo lágise," he is about to come.] Much the same meaning seems to be given by the comparatively rare form, "nūsūi," or "nūsè;" *e.g.*, "Áng fai-nū-sūi," I am on the point of coming. This last form of the future tense is frequently used in asking questions, and may perhaps be looked upon as a kind of "interrogative future."

B.—~~Exceptional~~ and irregular (abnormal) forms, &c.—

The Infinitive Mood is sometimes used with the force of the Indicative, especially in asking questions; *e.g.*—

“Khamsiáu mábrúi thángrũ,” how can I go in the dark? “Mánũ gínũ,” why should I be afraid?

These expressions are perhaps elliptical, the Infinitive verb being governed by some other verb understood; *e.g.*, the latter sentence might be fully expressed thus:—

“Mánũ gínũ, (nánggô),” why (is it necessary for me) to fear?

An exceptional form of the present tense is that ending in “ni;” this form is of comparatively rare occurrence, and is used only in the *first* person; *e.g.*—

“Áng { thángr-ñ ” } I go.
 { thángr-ni ” }

Past time is occasionally expressed by the affix “khũ” (khu), the use of this form of the verb being confined chiefly to *interrogative* sentences; *e.g.*—

“Hingzháusá mobá { faibai ” } When did the woman come?
 { faikhũ ” }

C.—Use of the Participles, &c.—

The participle is frequently used as a verbal noun, and as such may take the usual case-endings, &c., in composition; *e.g.*—

“Bini lítnai-á hàiná,” his writing is bad.

“Nangui hábá máunaikhô áng hàiná manũ,” I do not like your work (*lit.*, I find your work bad. [4.—Tômar kám bêá páôn]. (“Lítnai-á,” past participle of “lítñũ,” to write, with sign of nominative case “á” appended. “Máunai-khô,” past participle of “máunũ,” to do, with sign of objective case “attached”).

This past participle in “nai” is used very largely, and may bear either an active or passive sense ; *e.g.*—

“Áng míá nunai gátháá tháingbai,” the boy whom I saw (*lit.*, seen [by] me) yesterday went away. [A.—Moi káli dekhá lárá gol].

“Ángkhô míá nunai gátháá tháingbai,” the boy who saw me yesterday went away. [A.—Mók káli dekhá lárá gol].

This participle is often used also to denote the agent or doer of the action expressed by the verb, as in the latter of the two preceding illustrations ; *e.g.*—

“Mái hánáifur dá mikhám zádang,” the reapers (*lit.*, the paddy-cutters) are now eating their dinner.

The same meaning (agent) may be expressed in another way by appending the affix “grá” to the verbal root ; *e.g.*—

“Manaiáu mai hágráfur miánggan,” in the evening the reapers will be tired.

This participle is sometimes combined with a noun to form a compound adjective qualifying another noun ; *e.g.*—

“Bê háhá máu-sũ-nai mànsũí,” this (is) a very hard-working (*lit.*, much-work-doing) man. (“Sũ,” intensive particle = very).

A kind of participial adverb is sometimes used, formed by attaching the affix “ũí” to the verbal root ; thus, the root, “miní” (laugh, smile) + ũí, = smilingly ; *e.g.*, “Miníũí miníũí khoráng khithábai,” he spoke smilingly, *i.e.*, he continued to smile all the time he was speaking. (This seems to be the full force of the reduplicated participial adverb).

15.—PASSIVE VOICE.

A.—The Passive voice is formed simply by prefixing the past participle of the Regular verb to the different tenses of the Substantive verb, “Záanũ,” to be, become. A synopsis of

	PRESENT.		PAST.		IMPERFECT. FUTURE.	
	<i>Simple.</i>	<i>Definite.</i>	<i>Simple.</i>	<i>Remote.</i>		
<i>Ind.</i>	Záaũ.	Záadang.	Záabai.	Záanai	Záadangman.	Záagan.
				(záadangman).		
<i>Imp.</i>	{ Záa. Záathang.					
<i>Sulj.</i>	Záabá. (Záablá).					
<i>Pot.</i>	{ Záanũ- hágaú.	Záanũ- háadang.	Záanũ- hábai.	Záanũ- hábai	Záanũ- háadangman.	Záanũ- hágan
				(háadangman).		
<i>Infin.</i>	Záanũ.					
<i>Part.</i>	Záani. Záanánoi. Záanai.					

In order to give the conjugation of the Passive voice of any verb, we have simply to prefix the past participle of that verb to the different tenses of the verb “Záanũ” above given. Thus, “Nunũ,” to see : past participle, “nunai,” seen ; “Áng nunai zúaiũ,” I am seen ; “Áng nunai zúabai,” I was seen ; “Áng nunai zúagan,” I shall be seen, &c.

B.—Cognate in meaning to the verb “Záanũ” is the defective verb “Dang” (danga), am, art, is, are. Only two tenses of this verb are in use, the present, “Dang,” is ; and imperfect, “Dangman,” was ; and by the help of these, certain tenses (present definite and past remote) of the regular verb are formed. They are also used independently in narrative [H.—Hai, thá] ; “Gúniáu bará sásè dangman,” there was an old man in the village. Sometimes the verbal root is omitted, and only the temporal affix retained ; as, “Áng khansè gâthâ man” (man=dangman), I was once a boy.

16.—NEGATIVE VERBS.

A.—The conjugation of the Negative verb is peculiar, and differs materially from that of the Regular verb. A negative

force is given to the verb, not in the way common to many languages, *i.e.*, by *prefixing* a negative adverb ("na," "ne," "non," &c.=not), but by *attaching* an affix directly to the verbal stem. Some of the forms assumed by the verb when conjugated in a negative sense, will appear from the following synopsis of the verb, "Nunũ," to see, in its negative form :—

	PRESENT.	PAST.	{ IMPERFECT. PLUPERFECT. }		FUTURE.
		<i>Simple.</i>	<i>Remote.</i>		
<i>Ind.</i>	Nuá.	{ Nuákhúinũ nuáman.	Nuákhúisè.	Nuákháiman.	Nuá.
<i>Imp.</i>	{ Dá nu. Dá nuthang.				
<i>Subj.</i>	Nuábá.	(Nuáblá).			
<i>Pot.</i>	{ Nunũ haiá.	{ Nunũ	{ haiákhúisè. haiákhúinũ.	{	{ Nunũ haiá.
<i>Part.</i>	{ Nuĩ. Nuĩ.		{ Nuálábá.		

B.—It will be observed that a negative force is given to the root "Nu" (see) by attaching to it the affix "á" throughout the different moods and tenses. In certain cases this termination "á" becomes "ĩ" or "ë," especially in participial constructions; *e.g.*, "Bíkhô nu-ĩ-khai, áng faifáfinbai," I came back because I did not see him. "Bíkhô nuálábá áng faifáfinbai," I came back without having seen him.

This latter form of the negative verb (combined with "lábá") is a kind of participial adverb, and is of frequent use in Kachári, as is the analogous expression in Assamese; *e.g.*, "Nualábá" = *A.*—Nú dekhákoi; "Gabáú khámálábá" = *A.*—Palam na karákoi; "Aná lábá" = *A.*—Maram na karákoi, &c., &c.

17.—CAUSATIVE VERBS.

A.—These are formed generally by appending the verb "Hünũ," to give, to the infinitive mood of the principal verb; the various relations of mood and tense being indicated by

the usual temporal affixes attached to this root "Hũ," give :
the conjugation of this causative form of the verb is quite regular.

Synopsis of the verb, "Nunũ hũnũ" [A.—Dekhíbo díá, dekhúá], to cause to see, to show :—

	PRESENT.		PAST.		FUTURE.
	<i>Simple.</i>	<i>Definite.</i>	<i>Simple.</i>	<i>Remote.</i>	
<i>Ind.</i>	{ Nunũ hũũ.	{ Nunũ hũdang.	{ Nunũ hũbai.	{ Nunũ hũdangman.	{ Nunũ hũgan.
<i>Imp.</i>	{ Nunũ hũ. — hũthang.				
<i>Subj.</i>	{ Nunũ { hũbá. hũblá.	{ Nunũ hũdangbá.	{ Nunũ hũbaibá.	{ Nunũ hũdangman- bá.	{ Nunũ hũbá ; nuhũbá.
<i>Pot.</i>	{ Nuhũnũ hágaá.	{	{ Nu hũnũ hábai.	{ Nu hũnũ hádagman.	{ Nu hũnũ hágan.
<i>Part.</i>	Nunũ hũbá.	...	Nunũ hũnáo.		

B.—In some instances a simple verb acquires a causative force by undergoing a slight change of FORM, in the way of *addition* or otherwise, usually in its *first* syllable ; *e.g.*—

Salangnũ, to learn.	Farangnũ, to cause to learn, to teach.
Rannũ, to dry (neuter).	Frannũ, to cause to dry, to dry (active).
Dugũnũ, to bathe (oneself).	Thukũnũ, to bathe (others).
Sĩnũ, to become wet (cloth, &c.)	Fsinũ, to cause to be wet, soak, steep, &c.

C.—*Relation of Cause and Effect.*—This is expressed by means of the word "khai" [A.—Káran], which usually takes the possessive case before it, except when it is preceded by a verb or participle, when the sign of the possessive case is commonly omitted ; *e.g.*—

"Bĩni khai faibai," on that account, I came.

"Sándung gabráb khai áng thágnũ haiákhũisè," because the sun was strong, I could not go.

18.—COMPOUND VERBS.

These are very numerous, verbal roots being compounded with Adjectives, Adverbs, other verbal roots, and various particles expressive of number, completeness, &c., which often materially qualify the meaning of the original verbal root. Thus the verb "Záanũ," to be, is often compounded with the qualifying word, "gǎhàm," which is either adjective or adverb (good, or well), the first syllable of the qualifying word being generally omitted, and the various modal and temporal affixes being then attached directly to the shortened form "hàm."

Conjugation of the compound verb, "Hàmniũ" (for "gǎhàm záanũ") [A.—Bhál hóá], to be good, to be well :—

	PRESENT.		PAST.		FUTURE.
	<i>Simple.</i>	<i>Definite.</i>	<i>Simple.</i>	<i>Remote.</i>	
<i>Ind.</i>	Hàmni.	Hàmniang.	Hàmni.	Hàmniang- man.	Hàmniang.
<i>Imp.</i>	{ Gǎhàm záa. —— zánthang.				
<i>Subj.</i>	Hàm bá.	Hàmniang- bá.	Hàmni- bá.	Hàmniang- manbá.	Hàmniang- bá.
<i>Pot.</i>	Hàmniũ	hángu.	Hàmniũ	Hàmniũ	Hàmniũ
			hábai.	hángangman.	hángan.
<i>Part.</i>	Hàmni.	Hàmni.	{ Gǎhàm zánai gǎhàmni.		

It will be observed that, with the exception of the Imperative Mood, both members of the compound verb are used in an abbreviated form throughout, the root of the verb ("Záa") for the most part disappearing altogether, and the temporal affixes being attached directly to the last syllable of the adjective. Thus, "Hàmniang" [A.—Bhál hobo] would in its full form be, "Gǎhàm zánang," it will (be) well. This rule apparently holds good in most, if not all, cases where adjectives are compounded with verbs; as, "Thaúgan," it will (be) deep, (for "Gǎthaú zánang"); "Horá thaúgang," (for "Gǎthaú zánang,") the night is deepening.

19.—Verbs are frequently compounded with other verbs, the two roots only in such cases being combined, and the modal and temporal affixes being attached directly to the latter root; thus the verb, “Fàfimmũ,” to turn, is very frequently attached to such roots, as, “Thàng,” go; “Fai,” come; “Lábo,” bring; “Hũ,” give, &c.; and this combination gives us such useful words, as—

$$\text{Áng} \left\{ \begin{array}{l} \text{tháng} \\ \text{fai} \\ \text{lábo} \\ \text{hũ, \&c.} \end{array} \right\} \text{fáfangan, I will} \left\{ \begin{array}{l} \text{go} \\ \text{come} \\ \text{bring} \\ \text{give, \&c.} \end{array} \right\} \text{back.}$$

In such compounds (verbal) the *second* root often indicates the *result* of the compound action indicated by the whole verb, while the *former* root shows the *manner* in which this result is brought about. Thus, the root “Thàt” (to kill), when preceded by another root, indicates not only “death by violence,” but the *mode* of death; *e.g.*—

$$\left. \begin{array}{l} \text{Bú (beat)} \\ \text{Su (pierce)} \\ \text{Sáu (bruise)} \\ \text{Dàn (cut)} \\ \text{Gáu (shoot), \&c., \&c.} \end{array} \right\} \text{thàtnũ} \left\{ \begin{array}{l} \text{to beat} \\ \text{—pierce} \\ \text{—bruise} \\ \text{—cut} \\ \text{—shoot, \&c.,} \end{array} \right\} \text{to death.}$$

There are several other particles in the language attached to verbal roots to form compound verbs after the analogy of the above examples. Some of those most commonly used, with their significations, are given here—

(a)—“Láng” denotes completeness, or intensifies the sense of the simple verb; *e.g.*—

$$\text{Goraía} \left\{ \begin{array}{l} \text{khàtdang} \\ \text{khàt-láng-dang} \end{array} \right\} \text{the horse is} \left\{ \begin{array}{l} \text{running.} \\ \text{running away.} \end{array} \right.$$

(b)—“Bai” expressed *continuous*, progressive action :—

$$\text{Dáuá} \left\{ \begin{array}{l} \text{bỉrdang} \\ \text{bỉr-bai-dang} \end{array} \right\} \text{the bird is} \left\{ \begin{array}{l} \text{flying.} \\ \text{flying about continually.} \end{array} \right.$$

(c)—“Zlai” is used of *reflexive, reciprocal* action :—

“Sũímá âtgan,” the dog will bite.

“Sũímáfrá ât-zlai-gan,” the dogs will bite each other

20A.—Verbs are occasionally combined even with nouns, though such combinations are comparatively rare. The verbal root “Záa” (be, become), is the one most commonly used in such compounds, the root itself often being elided, and the temporal affix being attached directly to the noun. The following illustrations will give some idea of the general principle on which such compounds are formed :—

“Maná,” evening; “Manágan (=maná záagan),” it will (be) evening: *lit.*, “It will eve.”

“Khamši,” darkness; “Khamšibái (=khamši záabai),” it has (darkened) become dark.

“Khamšinũ nàmaidang (=khamši záanũ nàmaidang)
[A.—Endhár hobo khúrise], it is about to (become) dark.

In such instances it will be seen that the verbal root “Záa” (be) disappears altogether, the temporal affix only remaining, and combining with the substantive to form a kind of verbal noun. These verbal nouns may be conjugated throughout by attaching the modal and temporal affixes given in the foregoing paradigms.

20B.—Verbs are sometimes combined with other parts of speech; *e.g.*, Adverbs, as—

“Bebai’diblá áng thánggan,” under the circumstances, I shall go. (*Lit.*—If it is so, I shall go.)

“Bebaidi núngábá, áng thángá,” under other circumstances I shall not go. (*Lit.*—If it is not so, I shall not go).

In these sentences “Bebaidi” is the Adverb, “thus,” [A.—Ene], with which “blá” (shortened form of “záablá,” from “záanũ,” to be, is combined [A.—Ene hole]; while

“núngábá,” is the Subjunctive Mood of the emphatic negative verb “núngá.” (22). [A.—Enc na hole].

21.—COMPLETIVE (INTENSIVE) VERBS.

A.—A common usage in Kachári is to strengthen and intensify the meaning of a verbal root by attaching a distinct syllable to it, this syllable being inserted *between* the verbal stem and the temporal affix throughout the conjugation. The particles most commonly employed for this purpose are, “khàng,” “zap” (“zab”), “tra,” “sũ,” &c. The following illustrations will give some indication of the general principle on which such compounds are used :—

- { “Mai hábai,” (he) has cut his paddy.
- { “Mai há-khàng-bai,” (he) has *finished* cutting his paddy
[A.—Dhán dai êtálê].
- { “Boi gámini mǎnsũífrá thoibai,” the men of that village died.
- { “Boi gámini mǎnsũífrá boibũ thoi-tra-bai,” the men of that village *all* died out : *i.e.*, to a man.

In such instances as the last given, not only is the “particle of completeness” attached to the verbal stem, but some adjective of the same purport is often used with the noun (“tra; boibũ”=all.)

The particle (intensive) “sũ” is often used in the same way, as—

- { “Bàr bàr-dang,” the wind is blowing.
- { “Bàr bàr-sũ-dang,” the wind is blowing *strongly*.

In other combinations the same particle is used to express large numbers (=adverb, “many,” &c.) ; *e.g.*—

- { “Bê nǎáu thàmfoi dang-a,” there are mosquitoes in this house.
- { “—————dang-sũ-ĩ-a,” there are *many* mosquitoes in this house.

{ “Lámaiáu mànsũifur fai-dang,” men are coming along
the road.
“————— fai-sũ-dang,” many men, &c., &c.

B.—In some few instances the noun is repeated in the verb when this latter stands in a specially close—almost technical—relation to the noun ; *e.g.*—

“Bê bangfángá (*fithui thutigan*,”) this tree (will bear fruit.) *Lit.*, will fruit fruit.

“Dáuá (*bĩdũĩ dũĩdang*,”) the hen (is laying eggs).

“Sànfrimbo (*bĩr bĩrũ*,”) (the wind blows) every day.
(*Cf.*—“The rain it raineth every day.”)

22.—DEFECTIVE VERBS, AUXILIARY VERBS, &c.

A.—These are not numerous in Kachári. The most common is that already noticed, *viz.* :—

“Danga, dangman,” is, was,—used apparently only in the present and imperfect tenses ; and its negative “Gũá,” is not, was not.

“Bê gámiáu mànsũĩ danga ná ? Gũá,” are there men in this village ? There are not.

A strongly *emphatic* form of the negative “gũá” is formed by inserting the particle “li” after the first syllable ; *e.g.* —

“Bê gámiáu mànsũĩ gũĩ-li-á,” there is not *even* a single man in this village.

This word “gũá” like its correlative “gnáng” (see below) is sometimes appended to nouns to form a compound adjective ; *e.g.*—

“Bê thàkhá gũá,” he is without money,—poor.

“Bê thàkhá gnáng,” he is possessed of money,—rich.

When used in this way the termination of the word sometimes undergoes a slight change, and it may take the form “gũü” or “gũĩ,” &c.

Another form of the negative verb substantive is “núngá,” which is perhaps somewhat more emphatic than “gũá.”

“Bê gámiáu hoísá danga ná? Núngá; hìngzhúsá danga.”
Are there *men* in this village? No, (but) there are *women*.

As a general rule { $\begin{matrix} \text{Gũá} \\ \text{Núngá} \end{matrix}$ } is equivalent to { $\begin{matrix} \text{Nai.} \\ \text{Na hoi.} \end{matrix}$ } the Assamese

B.--Necessity, obligation, &c.—

Physical necessity is expressed by the word, “náng-gô” (nanggaú);—in its negative form, “náng-á” [A.—Láge;—ná láge]; as,—

“Nang bê hábá máuanũ nánggô,” you must do this work.

“Nang sánáu udínũ nángá,” you must not sleep in the daytime.

Moral necessity (duty, right and wrong, &c.) is expressed either by (a) the adjectives, “gahàm,” “hàmá,” good, bad; or (b) the verb, “mannũ” [A.—Pábo], which in its negative form become “man-á”; as—

“Zangfur bizang bêzang hahai hũnaiá gahàm,” we ought to help each other.

“Mansũá sikháu { $\begin{matrix} \text{khàmnũ maná} \\ \text{khámnaia hãmá} \end{matrix}$ } men must not steal.

Connected etymologically perhaps with the verb “Nánggô,” is the useful particle “gnáng” [A.—Lagia], which denotes (1) possession, &c., as, “Thàkhá gnáng,” possessed of rupees, *i.e.*, wealthy; and (2) necessity, moral obligation, &c.; *e.g.*—

“Máunũ gnáng hábá” [A.—Koribo lagia karam], duty—
“what (we) ought to do.”

“Mannũ gnáng” [A.—Pábo lagia], rights—“what (we) ought to get.”

Most of these verbs, though here called defective, admit of being conjugated to a certain extent with the usual modal and temporal affixes; *e.g.*—

"Ban gŭíábá mikhám sŭngnŭ haiá ;"

If there is no firewood, (I) cannot cook (my) rice,

"Gŭíábá" is here the subjunctive mood of "gŭíá."

23.—ADVERBS.

In the Kachári language are found adverbs of Manner, Time, and Place.

A.—ADVERBS OF MANNER (*quality*).

These in many cases are formed from the cognate adjective simply by adding "hŭí," or "ŭí;" as "găhâm," good ; "găhâmhŭí," well ; "hâmá," bad ; "hâmêhŭí," badly. When the adjective ends in a vowel (as in the latter illustration), the termination often undergoes a slight change before the adverbial affix is attached.

Some of the Adverbs of Manner in most common use are the following :—

Mámàr	}	..... quickly.
Gakhrŭí		
Mábrŭí	.....	how ? in what way ?
Bebaidi	.....	in this way.
Boibaidi	.....	in that way.
Zeroi hágaú	.....	somchow.
Zábrá	.....	many.
Bángai	.....	few.
Lásè, lásè	[A.—Láhe láhe]	slowly, gradually.
Mohábá	.....	somewhere.
Balŭ ; búá	.....	only.
Bábŭ (affix) theobŭ	.....	although.
Bifar mání	.....	et cetera (&c.) [A.—Ádi kari.]
Gamáinŭ	.....	certainly, surely.
Thápŭ	.....	suddenly.
Mábábrŭíábá	.....	in some way or other.
Hàtsingŭí	.....	alone.

B.—ADVERBS OF TIME.

Díni	to-day.
Gábun	to-morrow.
Míá.....	yesterday.
Dákháli	day before yesterday
Sūpnchá	day after to-morrow
Dá	now.
Dásŭ, dánŭ (emphatic)	even now, at once.
Mobá	when ?
Zeblá, ablá	when, then.
Azai ; azainŭ	always.
Unáu	afterwards.
Fúngáu ; fúngzáni	in the morning.
Áglá	before.
Zebláhlálgí—abláhlálgí ...	as long as—so long.
Khansè	once.
Khanlè khanlè.....	often, frequently.
Teblá	}..... then { of time. of argument.
Abá ; bibáidiblá ..	
Hálálgí ; zebláhlálgí	until.
Amphá ; ampháre	then ; afterwards.

Many of these adverbs of time can be made emphatic by the addition of certain enclitic syllables ; *e.g.*—

“Dá,” now ; “dásŭ,” even now, at this very moment.

Some of them also admit of being declined as nouns, as, “Dánifrai áng nangkhô angan,” from this time I shall love you. Here, “dá” (= now) has the force of a noun (this time), in the ablative case.

Ā.—ADVERBS OF PLACE.

Beáunñ	.....	here ; <i>i.e.</i> , in this (place)
Boiáunñ	.....	there ; <i>i.e.</i> , in that (place).
Mohá (maíhâ)	.....	where ?
Gezráu	.....	within.
Báizzháu	.....	without.
Sigáng (sūgáng)	.....	before.
Unáu	.....	behind.
Khàthiáu	.....	near.
Sááu (saiáu)	.....	above.
Singáu	.....	below.
Āzân	.....	afar.

Many of these, it will be seen, are simply nouns in the Locative case, and as such they admit of being declined ; as,—

“Bí Tezpur khàthinifrai faidang,” he comes from near Tezpur.

Here, “khàthi” (=near) has the force of a noun (=“neighbourhood,” &c.,) in the ablative case.

21.—PREPOSITIONS (POSTPOSITIONS).

The words corresponding to what we call “prepositions” are in Kachári for the most part placed *after* the noun, and might, therefore, be more properly called “postpositions.” Some of these have been already referred to as forming the case-endings in the declension of nouns. Others in common use are the following :—

Lagŭsè	.....	together with.
Khai	.....	on account of ; [A.—Káran.]
Gezráu	.....	in the midst.
Há lági	.....	up to, as far as.
Baidi	.....	like.
Fâtbrűíthing	.....	All around ; [A.—Chário fále).

Most of these require the possessive case before them, as—

“Boi-ni khai áng thágnũ haiá-khũsè,”
On account of that I could not go.

The sign of the possessive case is sometimes omitted, as—

“Gazágnai khai áng thágnũ haiá,”
On account of the cold I cannot go.

“Gazágnai” is here the past tense of neuter verb, “Gazágnũ,” to be cold, used as a verbal noun,—a construction in which the sign of the possessive case is usually omitted.

25.—CONJUNCTIONS.

Conjunctions are used but sparingly in Kacháři, their place in this, as in other Oriental languages, being largely taken by participles, &c. This is especially the case with some of the conjunctions of most frequent occurrence, such as “and,” “if,” &c.; *e.g.*—

“Áng bíkhô nunánoi lingbai,” I saw him and called him.
(*Lit.*, I seeing him, called him).

“Áng bíkhô nubá linggan,” if I see him, I will call him.
(*Lit.*, I on seeing him, will call him).

Other conjunctions sometimes met with are given below, some of these (to which [A.] is prefixed) are obviously adopted from the Assamese :—

[A.]—Árũ, o (affix) bũ and, also, too.

Mánathũ ; khai because ; for, &c.

[A.]—Khintu ; theobũ but, however, &c.

Núngábá ; zaiúbá else, otherwise.

Anthaiábá ; bá or.

Bábũ (affix) ; theobũ although.

Bíni khai therefore.

Bá ; blá (affixes) if.

26.—INTERJECTIONS.

These are but little used; some of the most common are—

Sri, sri	hush ! be silent !
Hãanoi; naisung.....	look ! look !
[A.]—Hai, hai	alas !
Núnggô	yes, certainly (strong affirmative).
Gãhãm.....	well done !
Helüi	hallo ! oh !

27.—WORDS BORROWED FROM OTHER LANGUAGES.

In Kachári, as in many other uncultivated languages, many of the words dealing with subjects rising above the sphere of daily wants and wishes, are adopted from the speech of their more civilised neighbours. Accordingly, words obviously taken from the Assamese, Bengáli, Hindustáni, and even English languages, are not unfrequently used, especially in written composition. Such foreign words almost always undergo certain changes in the mouth of a Kachári, and among the most obvious of such changes are the following:—

A.—A nasal sound* is often inserted where the original Áryan word has none; *e.g.*, “Kathál” (jack-tree) becomes “Kanthál.”

B.—An unaspirated initial consonant is very commonly, though not invariably, aspirated; *e.g.*, “Taká” (rupee) becomes “thàkhá” (or “thànkhá,” a nasal being sometimes inserted); “pur” (whole, complete), “fur;” “prabháu” (glory, might), “frabháu.”

Occasionally the reverse process takes place, an initial aspirated consonant giving place to an unaspirated one; *e.g.*, “Ghorá” (horse) becomes “gorai.”

In other cases, usually in words of more than two syllables, an aspirated consonant at the beginning of a word is transferred to a similar position in the second syllable of the word; *e.g.*, “Bhitarat” (within, inside) becomes “bitharáu,” &c.

C.—The dental sounds “d,” “t,” &c., are usually replaced by others of a *cerebral* character, closely approximating to the sounds of the corresponding English letters.

D.—The various sibilant letters, “s,” “sh,” &c., are commonly replaced by “kh,” which often becomes a strong *guttural* aspirate; *e.g.*, “Ásá” (hope), “ákhá,” &c.

PART III.—SYNTAX.

With the limited knowledge of the Kachári language at present available, it would be idle, and probably misleading, to attempt to lay down a complete sketch of the syntax of this form of non-Áryan speech. Indeed, much of what is known of this part of the subject has been already anticipated in the *Accidence*. Perhaps the best method of obtaining some insight into the syntax of the language is the careful study and analysis of a certain number of typical and illustrative sentences, which may serve to show the changes and modifications undergone by the different parts of speech when brought into syntactical relation with each other. In the following pages a number of such sentences are given, arranged in groups, following the order of the different parts of speech, and numbered with reference to the sections bearing the same numbers in the *Accidence*. In this way it is hoped that some of the leading syntactical principles of the language will be brought before the student, his attention being specially drawn to these principles by enclosing the typical and representative word or phrase in parentheses, in English and Kachári alike. Occasionally, explanatory notes are added, and sometimes attempts are

made to lay down formal rules, though these latter, with the limited knowledge of the language at present at the writer's command, cannot pretend to be more than *approximately* correct.

I.--NOUNS.

1.--GENDER.

(The boys and girls) are coming.	(Gāthā gāthaifrā) faidang.
(The cock) is crowing	... (Dāu zlaiá) gāsípdang.
(The hen) lay eggs	... (Dāu zūá) bidūi dūiū.
The (he-goat) eats grass	... (Burmá fānthaiá) gāngsū zāiū.
The (she-goat) gives milk	... (Burmá fānthiá) gákhir hūiū.
The (boar) is very fierce	... (Omá bundaiá) khepzràng.
This (sow) has four young ones.	Bê (omá bundihá) fīśá mábrūi danga.

2.--NUMBER.

The (man) is dying	... (Mānsūiá) thoidang.
All (men) will die	... Boibū (mānsūifur) thoigan.
The (boy) laughs	... (Gāthāá) mīnīdang.
(Boys) like to play	... (Gāthāfur) gelenū gāhām manū.
The (tiger) lives in jungle	... Mosaiá hágraiáu thāiū.
(Tigers) eat goats	... (Mosáfrā) burmāfurkhô zāiū.
The (dog) is barking	... (Sūimaiá) sangdang.
The (dogs) are fighting together.	(Sūimáfrā) bīzang bēzang nāngzlaīdang.

3.--CASE.

The (men) have come	... (Mānsūifur) faibai.
The (boy) is sleeping	... (Gāthāá) udūdang.
The (dog) will bite	... (Sūimaiá) atgan.
(Birds) fly	... (Dāufur) bīrbaiū.
Light the (fire)	... (Āt) sukháng.

Cook the (rice)	... (Mikhàm) sang.
Honour your (father and mother).	(Nammá namfákhô) mányũ klàm.
I will shoot (a tiger)	... Áng (mosákhô) gáuthátgan.
Cut down the tree (with an axe).	(Ruázang) bangfàngkhô dàn.
I catch fish (with a net)	... Áng (zê zang) ná hamũ.
He shot the bird (with a gun)	Bí dáu khô (sìlai zang) gáu-thàt bai.
Men cut paddy (with a sickle)	(Khási zang) mǎnsũfur mai háĩũ.
Give (me) some rice	... Mikhàm bángai (ángnũ) hũ.
I will give (you) ten rupees a month.	Dànfrimbo dànfrimbo zang (ángnũ) thàkhá thaizũ hũgan.
Bring (him) some firewood...	(Bínũ) bángai ban lábo.
I gave (them) some water	... Áng (bisúrũ) bángai dũúkhô hũbai.
Take the knife (from him)	... (Bínifrai) khàthrikhô sê'nánoi lág.
I am bringing rice (from the bazaar).	(Bazúrñifrai) mairang lábo-dang.
I bought this cloth (from a shop-keeper).	(Dukháninifrai) bê híkhô bainánoi lábobai.
He comes (from Tezpur)	... Bí (Tezpurnifrai) faidang.
I can do (my) work	... (Ángnĩ) húbákhô khàmnũ hágaũ.
Is the fruit (of that tree) good?	(Boi bangfàngni) fithai gũhà m. ná ?
The thatch (of the house) is rotten.	(Nũni) thoriá sêaúbai.
(His) wife is ill	... (Bini) hìngzháua zobará zá-dang.

* This is a "reduplicative" and distributive form of speech, like "Rôz rôz" (day by day) in Hindustani.

The (tiger's) claws are sharp	(Mosáni) àsúgur gabaú.
(I have) [of me] ten rupees	(Ánghá) thàkhá thaizũ danga.
Stay (in the house) ...	(Nũáu) thá.
Fish live (in the water) ...	Naiá (dũíáu) tháũ.
Snakes are found (in the grass)	Zibaúfur (gáng'sũíáu) man- nai záũ.
There are three cows (in the field).	Mosaúfur máthàm (dubliáu) danga.
(O my friend), come quickly	(Helũi khurmá), mámmàr fai.
(O sir), give me a little rice...	(Hai sáhib), ángnũ bángai mikhàm hũ.

Order of Words in a Sentence.—This generally follows the rule common in many other languages ; *i.e.*, 1, Subject ; 2, Object ; 3, Verb. Of the qualifying and subordinate words, the adjective may either follow or precede its noun, whilst the adverb is used before its verb or adjective, and what we call prepositions almost invariably follow the nouns they govern. Occasionally the verb is placed first and the subject at the end of the sentence, this being done when very great emphasis is given to the action of the verb ; *e.g.*, “Sũimá atgan,” the dog will bite (non-emphatic). “Atganthũ (atgandè) sũimaiánũ,” bite the dog (most certainly) will—(strongly emphatic.)

In this last (emphatic) form of the sentence it will be observed that both subject and verb take certain affixes, “thũ” and “dè” in the case of the verb, and “ánũ” in the case of the noun, the latter being, in fact, a compound affix (á+nũ), the former part (á) having to some extent the force of the definite article, and the latter (nũ) being an “enclitic” particle. Other affixes of this character are “bũ” (bo) and “sũ” (so) “sũí” (soí), the latter being used chiefly with verbs, whilst “bũ” and “nũ” are attached to adjectives (adverbs) and nouns (pronouns), &c. These affixes, which may perhaps be called “euphonic enclitics,” seem to be

used for a double purpose,—partly for the sake of euphony and partly to strengthen and emphasise the meaning of the words to which they are attached. In some cases they seem to affect the meaning of a word or sentence very slightly if at all, and their use is then mainly euphonic: and it may be observed *generally* that *considerations of euphony have great weight in determining the exact form and structure of words and sentences in this language.*

4.—ADJECTIVES.

•A (high) mountain	...	Házu (gǎzaú).
(Deep) water	...	Dǔi (gǎthaú).
The plantain is (sweet)	...	Thálidá { gǎthaú.* gǎdoi.*
The bamboo is (long)	...	Oá (gǎlau).
The elephant is (strong)	...	Háthiá (balágrá).

5.—COMPARISON.

The elephant is (stronger than the horse).	(Goráinũ khri) háthiá (balágrá).
Your dog is (better than mine)	Ángni (sũimánũkhri) nangni sũimá (gǎhàm).
Man is (taller than) woman...	(Hingzháunũkhri) hoáíá (gǎzaú).
You are (worse than) I am...	Nang (ángnũkhri hámá).
The elephant is (the largest of all beasts).	(Boibo 'zanthu'nũkhri) háthiá (gǎdet'siná).
He is the (best of the boys)...	(Boibo gǎthá'nũsá'ri) bí (gǎhám'siná).
He is the (worst of all) ...	Bí (boinũsári hámá'siná).
The Brahmaputra is a (very large) river.	Brahmaputra dũimáíá† (gǎdet-sin).

* { "Gǎthaú," [1.—Huád], sweet to taste
 { "Gǎdoi," sweet in *broad, general* sense.

† { Dǔi-má = river (large) { "sá" "diminutive" affix, opposed to "má."
 { Dǔi-sá = rivulet { (Cf. Mai-má, "bar dhán;" Mai-sá, "horu dhán," &c.)

6.—NUMERAL ADJECTIVES (Classifying Numerals).

(Five men) are working	...	(Sábá mǎnsǔú) hábá máu-dang.
Bring (seven fishes)	...	(Máśíní ná) lábo.
I killed three dogs	...	Sǔímá máthàm buthàṭbai.
Buy (ten eggs) for (five pice)		(Faisá gatbá) hǔnánói (bidǔí dǔízǔ) bai.
I got (two goats) for (three rupees).		(Thaitham thàkhá) hǔnánói áng (mánǔí burmá) manbai.
There are (fifteen trees) in this field.		Bè dubliáu (bangfǎng zǔhkaí' thàm fǎngthàm) danga.
The <u>cow</u> has (two horns)	...	Mosaúhá (gang mannǔí) danga.

PRONOUNS.

7.—PERSONAL PRONOUNS.

(I) can walk	...	(Áng) thábainǔ hágaú.
(He) struck (me) with a cane		Raigan zang (bí) (ángkhô) bubai.
Give (me) the rice [sául]	...	Mairangkhô (ángnǔ) hǔ.
Take (it from me)	...	(Ángnifrai bíkhô) láng.
(We) can see (you)	...	(Zangfur nangkhô) nainǔ hágaú.
(They) saw (us)	...	(Bísur zangfurkhô) nubai.
Go (to them)	...	(Bísur'niáu) thǎng.
(I) came (from them)	...	(Áng) (bísur'nifrai) faibai.
Show (them to us)	...	(Bísurkhô zangfur'niáu) naihǔ.
Did (you) call (us)?	...	(Nang zangfurkhô) lingnai ná?
(My) son is coming	...	(Ángni) fǐsá faidang.
(His) house is large	...	(Bíni) nǔá gǎdít.

Reduplicative use of the Personal Pronoun.—When a personal pronoun is used in the possessive case, it is sometimes repeated in a slightly changed form before the noun it qualifies,

especially when this latter expresses intimate family relationship, *e.g.*, father, mother, brother, &c., thus—

My	} father	{	Ángni á-fá.	My	} mother	{	Ángni ái.
Your			Nangni nang-fá.	Your			Nangni nam-má.
His			Bíni bí-fá.	His			Bíni bí-má.

Here the words "father" and "mother" are represented by the monosyllables, "fá" and "má;" but when preceded by a pronoun in the possessive case, that pronoun is *repeated* before these nouns,—in the first person its form undergoing a certain change, "áí" being substituted for "áng-fá" (my father), and "ái" for "áng-má" (my mother). This rule holds good of other nouns of the same class; *e.g.*, "dá," eldest son of a family [*A.*—Kakú], takes the forms "á-dá," "nang-dá," "bí-dá"; "bá," eldest daughter, becomes, "á-bá," "nang-bá," "bí-bá," &c., &c.

8, RELATIVE; 9, INTERROGATIVE; 10, DEMONSTRATIVE; AND
11, ADJECTIVE PRONOUNS.

8.—The man (who) came (Zainǎ) faibai, bí mairang
brought rice. lúbobai.

Send him (whom) you may (Zaikhô) lagǎ mangan, bíkhô
meet. thínhat.

Return the rupee to (him who Thàkhá (gamánaikhô) hǎfin.
lost) it.

The boy (who) worked yes- (Zai) gǎtháú míá hábá máunai,
terday is dead. bí thoibai.

The man (whom) I taught (Zaikhô) áng farangnai, bí
lives at Gáuháti. Gáuhátíáu tháíú.

I have forgotten the story (Zi) khoráng míá khnánai,
(which) I heard yesterday. bí-khô báugàrbai.

As before remarked, participles in Kachári often take the place of relative pronouns; thus the last sentence given above would be more idiomatically rendered, thus—"Míá (khnánai) khorángkhô báugàrbai," *i.e.*, the story (heard) [by me] yesterday, (I) have forgotten.

- 9.—(Who) is that man? ... Bí (sur) mǎnsǔí?
 (Whose) *dáu* is this? ... Bí (surni) sèkhá?
 (Whom) did you see? ... Nang (surkhô) nunaí?
 (To whom) did you give it?... Nang bíkhô surnǔ hǔmai?
 (From whom) did you get this? Nang bíkhô (surnifrai) man-nai?
 (Which way) are you going? Nang (bábething) thángxǔ?
 In (what) village do you live? Nang (bǎbe) gǎmiáu thádang?
 (What) do you say? ... Nang (má) khithádang?
 (What) is the matter? ... (Má) záadang?
- 10.—(This) is my house ... (Bê) ángni nǔ.
 (That) water is cold ... (Boi) dǔiá gassú'.
 (These) cows are fat ... (Bê) mosaífrá gǎfúng.
 (Those) goats are thin ... (Boi) burmáfrá hǎnmai.
 (These) coolies have finished their work. (Bê) khulifrá hábá máukháng-bai.
 (Those) men all went away... (Boi) mǎnsǔífrá boibo thángx-(tra)bai.* (21 A).
- 11.—(Somebody) is coming... (Surbá) faidang.
 (Some) men are idle ... (Khaisè) mǎnsǔíá alsíá.
 (Each man) must do (his own) work. Mǎnsǔífrá (gágai gágai) hábá máunǔ nángxgô.
 (Many) boys have gone away Gǎtháfur thángx(tra)bai.*
 (As many as) work will receive wages. (Zèsè) hábá máunǔ darmahá mangan.
 (How much) rice is in the granary? Bándàráu (bèsè) mai danga?
 (How many) men worked in the tea-house to-day? Díni sǎ-nǔáu (sǎpsè) mǎnsǔí hábá máunai?
 (How many) rupees a month do you want? Nang dànfrimbo (bèsè) thá-khá mannǔ námáunǔ?

* Intensive particle "tra," attached to verbal root, gives the sense of "many," or "all" ("tra," *intensive* particle. 21 A).

- (Other) men will come to- Gábun (gúbun) mansúi faigan.
 • tomorrow.
 Bring (as much) rice (as) (Zèsè) mai nánggô (bisè)
 we want. lábo.
 There is (nobody) in the house Nǎúu (ráubo * gǎúú.)
 { He does (not) understand }
 { (anything). } Bí (múngbo * mitháú).
 { He understands (nothing) }

12, 13, 14.—VERBS—ACTIVE.

- Men (eat) rice ... Mǎnsúifur mikhàm (záúú).
 Cows (give) milk ... Mossaúfrá gákhír (hǎúú).
 Bears (live) in the jungle ... Mafúfrá hágráúú (tháúú).
 The (sun) rises every day ... Sána sánfrimbo (ankhárú).

 They (are cutting) the paddy. Bísur mai (hádang).
 The women (are sifting) rice.. Hínzháúsáfur mai (záudang).
 He (is building) a house Bí nǎ (ludang).
 The rain (is falling) heavily.. Akhá zábráúú (hádang).

 I (was going) home when Nang ángkhô lagú manbá áng
 you met me. nǎúu (thángdangman).
 They (were eating) their rice Áng faibá bísur mikhàm
 when I came. (zábai thádangman.)
 He (was sleeping) when I Áng baizzháu thángbá bí
 went out. (udúbai thádangman).

 He (has gone) to Gáuháti... Bí Gáuhátíú (thángbai).
 The paddy (has ripened) ... Mai (manbai).
 The steamer (has reached) Jáházá Dibrugarh (manbai).
 Dibrugarh.
 They (have forgotten) what Áng bisurnǎ khithánai kho-
 I told them. rángkhô bísur (báugàrbai).

{ "Ráu-bo" } combined with *negative verb* { nobody, no one.
 { "Múng-bo" } { nothing.

He (went) to Mangaldai yesterday.	Bí miá Mangaldũiáu (thángbai).
They (came) to Tezpur last week.	Bísur thánɡnai hapthásiáu Tezpuráu (faibai).
The wind (blew) strongly all night.	Horsè mǎni bàr (bàrsũnai).
You (cut down) the tree three days ago.	Nang bangfǎng (dànnaiá) sǎn thǎm thánɡbai.
He (had gone out) when I came in.	Áng faibá bí (thánɡlangman).
You (had written) the letter before I went away.	Áng thánɡnai áglǎnũ nang sithi (lítlangman).
I (had cut) my paddy before you arrived.	Nang fainai áglǎnũ áng mai (hálangman).
He (had ploughed) his field before he went home.	Bí nũáu thánɡnai áglǎnũ dubliáu (háloi oidangman).
I (will bring) thatch to-day...	Díni áng thorũí (lábogan).
To-morrow I (will build) my granary.	Gábun áng bàndàr (lugan).
Next week I (shall cut) my paddy.	Fainai hapthásiáu áng mai (hágan).
Then I (shall give) my friends a feast.	Abá áng khurmáfurnũ bhazũ (hũgan).
He (will come very soon) ...	Bí (mámàr faisigan).
The paddy (will ripen almost at once).	Maiá dá (mansigan.)
(Go) to school every day ...	Sànfrimbo iskuláu (tháng).
(Honour) your father and mother.	Nangni nammá namfákhô (mainya khlám).
(Love) your enemies ...	Hathrufurkhô (an).
(Let) all men (fear) God ...	Boibo mǎnsũífrá Iswarkhô (gíthang).

* "Bàr-sũ-nai:" "bàr-nũ," to blow; "sũ," intensive affix to verbal root—strongly, heavily, &c. (21 A.)

- (If you work) well, you will be rewarded. Nang gahàm (hába khàmbá) furuskar mangan.
- (If you see) him, call him ... Bikhô (nubá) ling.
- (Should I meet) him, I shall like him. Bikhô (lagũ manbá), gahàm mangan.
- (Had I met) him, I should have liked him. Bikhô (lagũ manbá), gahàm mangaúman.
- I (can write) a letter ... Áng sithi (lítñũ hágaú).
- He was blind, but (can now see). Bí khànáman* dá (nainũ hágaú).
- I (could do) my work ... Áng hába (khàmnũ hábai).
- I (might have loved) him once. Áng bikhô khansè (ññũ hábai).
- I (shall be able) to do my work. Áng hába khàmnũ (hagan).
- They went (to plough) the field. Dubliáu (háli oinũ) thágbai.
- He goes (to look for) the fowls. Dáufurkhô (nàmainũ) thágnũ.
- She went (to meet) her brother. Bí bifangkhô lagũ lánũ thágbai.
- (Seeing) a tiger, I ran away Mosákhô (nunánoi) áng khát'-lángnai"sũí.
- (Descending) from a tree, a bear seized him. Bangfúgnifrai (ankhátbáñũ) mafurá bikhô hambai.
- (Having gone) to the house, I saw my friend. Nũáu (thágbáñũ) khurmá-khò núnaissũí.
- (Having planted) my rice, I can now rest a little. Mai (gai'khàngnai"khai) áng dá bángai ziránũ hágaú.
- The (reapers) are in the field (Mái hánaifra†) dubliáu danga.

* "Khàná-man," for "khàná [A.] dangman," was blind—verbal root omitted and temporal affix only retained. (15 B).

† "Há-nai," past participle from "há-nũ," to cut—used in active sense; "Mai há-nai" [A.—Dhán dóa] = paddy cutter, reaper.

The (beggar) wants some food (Bibai'gráíá*) bángai zánai
basthu náunaidang.

15.—PASSIVE VOICE.

Mádh (is drunk) by Kacháris Baráfrá zaú (langŭ).
Fish (are caught) in nets ... Zê zang ná (hamŭ).
The cow (was eaten) by a Mosúíá mosáúkhô (zábai)
by a tiger.
The boy (had been killed) by Mafurá {ârthàṭbai }
a bear. gâthákhô {khuṛthàṭbai }†
The paddy (will be cut) to- Gábun mai (hágan).
morrow.
(Let) the child (be brought) Bêáu gâthákhô (lábo).
here.
If you steal, you (shall be Nang sikháudangbá (buzia-
beaten). gan).
I may (be seen) here ... Ángkhô bêáunŭ (nainŭ há-
gaí).
If I (had been beaten) I Áng (buzáabá) khát'lánggaí".
should have run away. man.
The man (killed) by the tiger Mosáíá (âṭnai)‡ mǎnsŭíkhô
(was buried) yesterday. míá (fôp̄bai).
(Having been taught) by him, Bízang (salang'nánoi), áng
I soon learnt to read. námàr farhinŭ rangbai.
On account of the darkness I Kham̄si záanŭíkhai ángkhô
(was not seen). (nuákhŭísè).

* "Bi-bai-gráí-á," = "Bí," to ask + "bai," affix denoting *continuous, repeated* action, + "grá," agent (II.—Wáíá) + "á," definite article (3 D.), "i" being inserted euphonicallly between the last two syllables, one who is always asking, begging, &c.,—a beggar. (19).

† "Āṛ-thàṭ-bai" ("ârñŭ," to bite + "thàṭñŭ," to
kill) bit to death }
"Khuṛ-thàṭ-bai" ("khuṛñŭ," to claw, tear, &c., +
"thàṭñŭ") clawed to death } (19)

‡ "Āṭnai," past participle in "nai" (used in *passive* sense), from "âṭñŭ"
(âṛñŭ), to bite,—killed by biting.

It will be observed that in all the sentences above given, with, one or two exceptions, the English passive verbs are rendered in Kachári by verbs active; *e.g.*, the Kachári equivalent for "the cow was eaten by a tiger," is, when translated *literally*, "the tiger eat the cow." In short, in this as in some other Oriental tongues, the Passive voice is used only very sparingly and infrequently.

16.—NEGATIVE VERBS.

He (does not live) in Tezpur	Bí Tezpuráu (tháiá).
I (am not going) home ...	Áng nǎú (thángá).
You (were not working) when I came.	Áng faibá nang hábá (mǎúá-khǎíman).
They (had not caught) any fish when I saw them.	Áng bifurkhô nubá mǎsèbo ná (manákhǎíman).
The coolies (did not pluck) leaf to-day.	Khulifurá díní bilai (kháiá-khǎínǎ).
They (cannot dry) the tea to-day.	Díní sá (frànnǎ) háiá).
They (could not do any hoeing) yesterday.	Mǎ bísur (khodál záunnǎ háiá-khǎísè).
If you are idle, I (shall not like) you.	Nang al'siá záabá áng (gahám maná).
(Do not drink) much mǎdh...	Zábrákhǎí záú (dá langǎ).
If I am unwell, I (cannot work).	Áng zobrá záabá (háabá máunnǎ háiá).
Because I was unwell, I (could not work).	Zobrá záanaikhai áng (háabá máunnǎ háiákhǎísè).
I (shall not come) if it rains...	Akhá háabá áng (faiá).
Being very busy, (I cannot go) to see you.	Ánghá háabá thǎisǎnaikhai* nangkhô nainǎ (thángnǎ háiá).

* "Sǎ," intensive particle, strengthens sense of verbal root. (21).

(Not having finished the work)	(Hábá máukhàngikhai)†
the sáhib blamed me.	sáhibá ángkhô dái húbai.
(Not having) a gun, I could	Ánghá silai (gũíkhái)‡ mosá-
not shoot the tiger.	khô gáuthàtnũ háíákhũsè.
(Unless it rains), we cannot	(Akhá háíábá) zangfur háloi
do our ploughing.	oinũ háíá.
Come back (without delay) ...	(Gabáu khàmálábá)|| faifáfin.
(Without diligence) it is im-	(Man hũálábá)|| gyán mannũ
possible to get learning.	háíá.

17.—CAUSATIVE VERBS, &C.

I (feed) the boys with rice ...	Gátháfurkhô mikhám (záhũ-
	dang).
Hé is (shaking) the tree ...	Bangfàngkhô (simáudang).
You (sent) the woman to Gáu-	Nang hìngzháusákhô Gáu-
hátí.	hátíáu (hatbai).
I (was teaching) him to read	Nang faibát áng bíkhô (farang'-
when you came.	dangman).
They (will dry) the tea in the	Sándungáu sákhô (fràngan).
sun.	
(Bathe) the child in the river	Gáthákhô dũísáíáu (thukhúi).
If you are idle, I (shall have	Nang alsíá záabá áng (nangkhô
you beaten).	búhũgan).
If he (had made me learn to	Bí (ángkhô farangbá) ángnũ
read) it would have been	lági gahám záagaúman.
well for me.	

† "Máu-khàng-i-khai" ("máu-nũ," to work; "khàng," particle of completion (21); "i = á," negative particle (16 B.); "khai" [A.—Káran] (word denoting relation between cause and effect), "on account of not having finished the work."

‡ "Gũ-í-khai," substantive verb negative (22 A.) with particle of causation ("khai") attached ("gũ" = "gũí").

|| "Gabáu khàm-á-lábá" ("khàm-nũ," to do; "á," negative particle; "lábá," adverbial particle) [A.—Palam na karákoi] (16 B.); "Man hũálábá" [A.—Man ni díákoi].

He cannot (show) me the horse	Bí ángnũ goráikhô (naihũnũ) háiá.
I (caused) the coolies (to finish) the work yesterday.	Mía khulifurkhô (há bá máu-khàng hũbai).
They could not come (because it rained).	(Akhá hánaikhai) bísur fainũ háíákhũísè.
They could come (because it did not rain).	(Akhá háikhai*) bísur fainũ hábai.
(As I did not meet) him, I soon came back.	(Bíkhô lagũ manikhai*) áng mámàr faifinbai.
I like him, and (therefore) I will live with him.	Áng bíkhô gahàm manũ, (bini khai) áng bízang thágan.
You must not (fire) the jungle near the house.	Nũ khàthini hágráíáu nang (át lagainũ) maná.
(Show) me the way to Beng-bári.	Bengbáriáu thágnai † námá ángnũ (dithinánói hũ).
(Let me know) all that you saw yesterday.	Nang míá nunai boibo kho-rángxhông (ángnũ khĩthá).

18, 19, 20, 21.—COMPOUND VERBS, &c.

Is the water (deep)? No ...	Dũí (gǎthau†) ná? Núngá.
While you (are young), I shall care for you.	Nang (zálaúbá§) áng ráhkigan.
When you (are older), you must help me.	Nang (áru boiáh manbá) áng-không hahai khàmnnũ nángxô.
(If you work hard), it will be well for you; but if you are idle, it will not be well.	(Nang sram khàmsũbá) nang-há gahàm záagan; khĩntu alsíá záabá, hà má záagan.

* "Há-i-khai;" "há-nũ," to rain } "i," negative particle; "khai,"
 "Man-i-khai;" "man-nũ," to get } causative particle.

† "Thágnai," past participle from "thágnũ," to go [A.—Zôá].

‡ "Gǎthau," for "gǎthau danga": substantive verb omitted. [A.—

Páni dā ne?]

§ "Zálaú-bá," for "zálaú záabá": adjective and verb combined; verbal root ("záa," be) omitted. (20).

We must make haste, or (it will be evening) before we reach home. (It is getting dark) even now.	Zang māmār thángxñũ nángxgô, anthaibá zangfũñĩ nũ ma- ná sáunũ *-(manágan †).
The sun is rising, and it will soon (be light).	Dábo (bángai kham̐i zánũ nàmaidang.
We must reach Orang (before evening comes on).	Sán ankhàtdang, ápu māmār (srángxgan †).
(When I am rich), I will give you some books.	(Manáíá sáunũ *) zangfur Orang mannũ nángxgô.
He (was very strong), and therefore could do his work very easily.	(Áng sohoki zábáb) nangnũ khitáp hũgan.
It was (dark night) when he arrived.	Bí (balágrá khai †) gágaini hábab gũthai gallũihênũ khàmnũ hábai.
I (have eaten) my rice ...	Bí fainaiáu (hor kham̐i §) man. ||
	Áng mikhàm (zábai).

* "Man-á sáunũ" ("man," root of "mannũ," to get, reach; "á," negative affix; "sáu," over, before; "nũ," enclitic of emphasis)= before we reach; before reaching.

"Maná-i-á," for "maná zaniá," verbal root omitted (20); "sáunũ," over, before. "Maná," evening; "i," euphonic affix combining with preceding vowel to form diphthong "ái" (3 C. D.); "á" negative affix. Preposition, "sáu," over, preceded by a negative verb, gives the sense of "before," &c.

† "Manágan"; "maná," evening } + "gan" = "záa- } will { evening.
"Srángxgan," "srángx," light } gan " (20) } be { light.

‡ "Balágrá-khai," for "balágrá zánai khai" (20), through being strong.

§ "Hor kham̐i," lit., night dark ("pitch dark"); "hor" (night), used in adjectival sense (= "hor-ni kham̐i," darkness of night.)

|| "Man," for "dangman" (was) (15 B.); substantive verb combined with noun. (20.)

I have (quite finished eating) my rice.*	Áng mikhàm (zákhàngbai *).
This horse (can run) ...	Bê goráíá (khàtnũ hágaú).
That horse (ran away alto- gether).	Boi goráíá (gǎthainũ khàt- lángbai *).
Birds (fly) in the air ...	Dáufra bàráu (bírbáũ †).
My little bird (flew away) yesterday.	Ángni dáu udúíá míá (bí- lángbai *).
The jungle (is burning) ...	Hágrá (khàmdang).
The jungle (has been quite burnt up).	Hágrá (khàmtrabai *).
The water is deep, and your <i>dhuti</i> —loincloth—(will be wetted).	Dũí gǎthaú, nangni gàmsá (sigan).
The river was very deep, and my <i>dhuti</i> (was quite wet through).	Dũísá gǎthaúsin áru ángni gàmsá (gǎthai sítrabai *).
Kacháris (like) mǎdh ...	Bǎráfra zaú (gǎhàm manũ).
That sot (will drink up) all the mǎdh.	Boi fêgráíá zaú gasũínũkhôbo (langtragan *).
I (saw) a snake here last week	Thángnai haftaiáu áng beaúnũ zibaú mǎsè (nunai).
In this village there (are many snakes).	Bê gámiáu zibaú (dang- sũia †).
I (begged) him to help me ...	Ángkhô hohai khàmni (bíbai).
This man is always (begging)	Bê mǎnsũíá azainũ (bíbai- bá"iũ †).

* "Khàng," "láng," "tra," &c., intensive particles giving the sense of *completeness* to the action denoted by preceding verbal root. (20 A).

† "Dang-sũ-i-a" ("dang," substantive verb, 15 B.; "sũ," intensive particle = many; "i," euphonic affix; "a," terminal affix) = "there are many."

‡ "Bír-bá-i-ũ" ("bírnũ," to fly, + "bai," affix expressive of *continuous* progressive action) = "keep flying about." Cf. "Bírnũ," to beg; "bí-bai-grá," one who begs continuously,—a professional beggar. (19).

OUTLINE KACHARI GRAMMAR.

I (shall cut) my paddy next month.	Fainai dānsiáu ángpi (maikhô hágan).
The people of that village (finished cutting) their paddy last week.	Boi gámini mǎnsúifrá thángxai haftásiáu mai (hákhàng-bai *).
I (struck the dog and killed) it.	Áng (súimákhô buthàrbai †).
Dogs (wander about) the town.	Súimáfrá nagaráu (thàbai'bai-thá"iu ‡).

22.—DEFECTIVE AND AUXILIARY VERBS.

Is this your goat? (No) ...	Bê nangni burmá ná ? § (Núngá §).
It (was) mine, but it is now his.	Áng ni (man ||), dá bini.
There (is not) one cow in the village.	Gámiáu mǎsèbo mosaú (gǎiá).
(Is there) any rice in the house? No.	Nǎu bángǎi mairang (danga ná) ? Gǎiá.
(If there are no) fowls, I cannot get my dinner.	Dáu (gǎiábá ¶), áng mikhàm man-nǎ háiá.
You have brought the fire-wood, (have you not) ?	Nang ban lábobai, (núngá ná §) ?

* "Khàng," "lang," "tra," &c., intensive particles giving the sense of completeness to the action denoted by preceding verbal root. (20 A).

† "Bu-thàrbai" ("búnǎ," to strike, + "thàrbǎ," to kill), to kill by striking. (19).

‡ "Bír-bá-i-ǎ" ("bírǎ," to fly, + "bai," affix expressive of continuous progressive action) = "keep flying about." Cf. "Bínǎ," to beg; "bi-bai-grá," one who begs continuously,—a professional beggar. (19).

§ "Ná," used of simple interrogation.

"Núngá ná," used where an affirmative answer is implied.

¶ "Na hai né?"

|| "Man-dangman," was. (15 B.)

¶ Negative verb "gǎi," in subjunctive mood. (22 A, B.)

VERBS.

You (must not drink) dirty water; if you do, you may get cholera.	Nang gázri dúi (langnũ maná); langbá, máur hamnũ hágaú.
Men (must not quarrel): they (ought to love each other).	Màn sũifrá (nángzlainũ maná): bísurá (anzlainaiá gǎhám).
All men (must do) their duty	Boibo màn sũifrá máunũ gnáng † hábákhô (máunũ nánggô).
You (must go) to Orang to-day: come back without delay.	Díni nang Orangáu (thángnũ nánggô): gǎbáu khámá lábá faifin.
We (must) sometimes give up our rights, so that there may not be a quarrel among us.	Zangfur mobábá mobábá manũ gnángkhôbo † gárnũ (nánggô), mánathũ zangfurnigezráu bibád záaiá zásè.
(Under the circumstances), I cannot give you anything.	(Erũibá †) áng nangnũ mungbo hũnũ háiá.
There is (not even a single) pig in this village.	Bê gámiáunũ omá mǎsè gũlíá §).

* "Náng-zlai-nũ:" "náng-nũ," to fight } + "zlai," particle denoting
 "An-zlai-nũ:" "an-nũ," to love } RECIPROCAL action.
 "An-zlai-nai-á;" past part. used in *active* sense [A.—Íte híte prem karg], equivalent to a verbal noun; *lit.*, "(Their) loving each other is good." (19).

† Máu-nũ gnáng hábá } "What (men) do,"—duty } (22 B.)
 Man-nũ gnáng } ought to } get,"—rights,

Verbal nouns compounded with the particle of obligation, &c., "gnáng."

‡ "Erũi-bá:" "erũi," thus + "bá" (for "záabá"), if it be; *lit.*, if it be thus [A.—Ene hole; or, Ene hoi zadi]. Subjunctive mood of the substantive verb "záanũ" compounded with the adverb "erũi," thus. (20 B.)

§ "Gũlí-á" strongly emphatic form of negative substantive verb "gũlí." (21 B.)

23.—INDECLINABLE WORDS.—ADVERBS, &c.

(Where) are you going ? ...	Nang (mohá) thágnũ?*
(When) did the syce come ?	Sois (mobá) { faibai? faikhũ?
(How) can I see in the night-time ?	Horáu (mábrúi) nũnũ?*
You must come back (quickly)	Nang (mámàr) faifinnũ náng-gô.
(How very slowly and badly) the men are working (to-day).	(Díni) mǎnsũífrá (mábrúi lǎsè áru hámè) hábá máudang.
Can the horse canter (well) ?	Ĝoráíá (gáhámũí) khàtnũ hágaú ná ?
Tell the coolies to hoe (deeply)	Khulífurkhô (gatháúhũí) záu-nũ khíthá.
The rain fell (heavily) last night.	Thángnai horáu akhá há(sũ)-bái.†
The leaf is coming out (in great quantities).	Bilai (zábráhũí) ankhàtdang
Dry the tea (slowly and carefully).	(Lásè áru háwadhánhũí) sá bilai fràn.
My head pains me (greatly)	Khârâ sá(sũ)dang.†
Take some medicine (at once).	(Dánũ) bángai mulikhô zâ.
Try to sleep (soundly) ...	(Gáhámhũí) udúnũ uphai klàm.
They came to Tezpur (altogether), but the boy went back (alone).	Bísur (lagũsè) Tezpuráu faibai, khintu gâtháá (hátsinghũí) thángfinbai.

* "Tháng-nũ" } Infinitives used elliptically with force of Indicative
 "Nu-nũ" ... } Mood in Interrogative sentences. (14 B).

† "Sá-sũ-dang,"—"sá-nũ," to be in pain } + "sũ," intensive particle.
 "Há-sũ-bai,"—"há-nũ," to rain } (21 A).

There were (only) three men in the house (when) I came	Áng fai(bá), nǚáu sáthàm mǎn-sǚí (bǎlǎ) dangman.
The coolie was ill (yesterday), but is well again (to-day).	(Míá) khuliá lam zǎadangman khinthu (díní) gǎhàm zǎadang.
I cannot come (to-morrow), though I may (on the day after).	(Gábun) fainǚ háiá, khinthu (sapnehá fainǚ) hágaú, dǎng.*
(Although) we break God's law, He loves us.	Iswarni bidhàn sefai (bábǔ †), Bí zangfurkhô anǚ.

24, 25, 26.—PREPOSITIONS, CONJUNCTIONS, &c.

Come (into) the house (with) me.	Áng (zang) nǚ sing(áu) fai.
Are you going (as far as) Tezpur ?	Nang Tezpur (há lági) thǎng-nǚ † ná?
Put the saddle (on) the horse.	Goráini (sáiáu) zim khá.
Do not sit (under) a tree when it is lightening.	Akhá mablípá bangfàngni (singáu) dá zǔ.
Walk on (before) me ...	Ángni (sǐgáng) thàbai láng.
Go home (before) it gets dark	Khamśi zǎaiá (sáunǚ) nǚáu thǎng.
He is ploughing (in the middle) of the field.	Dubli (gezráu) bí háloi oidang.

* "Dǎng" [A.—Hobolá, perhaps, may be], adverb used independently at end of sentences.

† "Bá-bǔ" [A.—Zadio, although, even if], always used as *affix* to the verb.

‡ "Thǎng-nǚ," Infinitive used interrogatively as an Indicative.

(A. B.)

Take two rupees (from) the man and give them (to) the boy. Mǎnsǔi(nifrai) thàkhá thainǔi lánanoi * gǎthǎ(nǔ)hǔ.

Light the fire (and) prepare dinner. Ǻt su(nánnoi *) mikhàm sang.

It rained heavily ; (therefore) I could not come. Akhá hásǔnai * (khai) áng fainǔ háíákhǔísè.

This cloth is (neither) white (nor) black. Bê hiá gǎfút(bo núngá), gǎsam(bo núngá).

If you work well, you shall be rewarded. Nang gahàmhǔi hábámáu(bá), bakhshish mangan.

I shall praise you (if) you are good ; (otherwise), I shall not like you. Nang gahàm(bá) áng nang-khò prasansá khàmgan ; (núngábá †), áng gahám maná.

I shot at the tiger (and killed it). Áng mosúkhò gáu(thàtbai †).

(O) Sir, I am starving ; give me a little food. (Hai) sáhib, áng ukhú'inánnoi thoinǔ nàmaidang ; ángnǔ bángai mikhàm hǔ.

(Look there !) the coolies are striking each other. (Hǎanoi !) khulifrǎ buzlai-dang.||

* "Lá-ná-noi," "sunánnoi," } participles used instead of conjunctions
"Há-sǔ-nai-khai," } (25).

† "Núng-á-bá," subjunctive mood of negative verb, "núngá" (22 A), If (you) are not (good), i.e., otherwise.

‡ "Gáu-thàt-bai;" force of the two verbs "shot" and "killed" expressed by the compound verb, "gáu-thàt-bai" [A.—Gúliai mǎrilôn], i.e., "shot at with fatal effect." (19.)

|| "Bu-zlai-dang:" "bu," beat, + "zlai," particle denoting reflexive, reciprocal action, (19 C).

MISCELLANEOUS PHRASES.

MISCELLANEOUS PHRASES.

I.—TRAVEL.

How far is it from Tezpur to Orang?	Tezpur <i>nifrai</i> Oranghá <i>lági</i> <i>bèsè gǎzàn?</i>
It will be hard to get there in one day.	Sánsèáu <i>bíkhô</i> <i>manhũínũ †</i> <i>thán * záagan.</i>
You will want three or four horses to do it.	<i>Bíkhô</i> <i>khàmnũ</i> <i>máthàm má-brũí</i> <i>gorai nánggan.</i>
•Is the road good? ...	Áli <i>lámáíá</i> <i>gahàm ná?</i>
Yes, but the bridges are bad...	Núnggô, <i>khintu</i> <i>dalengfrá</i> <i>hàiná.</i>
You will have to cross three or four (unbridged) rivers.	(<i>Daleng gũíü ‡</i>) <i>dũúsákhô</i> <i>mán-thàm</i> <i>manbrũí</i> <i>bátnũ nánggan.</i>
Are there any rest-houses on the way?	<i>Lámá</i> <i>khàthiáu</i> <i>dák nũ dang</i> <i>ná gũíá?</i>
Yes, three or four ...	Núnggô, <i>gangtham</i> <i>gangbrũí</i> <i>danga.</i>
Is there danger of seeing bears or tigers on the road?	<i>Lámáíáu</i> <i>thángniáu §</i> <i>mafur</i> <i>bá</i> <i>mosákhô</i> <i>ankhàtnai</i> <i>gínũ</i> <i>nánggô ná nángá.</i>
Not in the day-time, but they sometimes come out at night.	<i>Sánuáu</i> <i>gínũ</i> <i>nángá,</i> <i>khintu</i> <i>horáu</i> <i>mobábá</i> <i>mobábá</i> <i>ank-hárũ.</i>

* “Thán” [A.—Tán]; “háthi” [A.—Háti]. In words borrowed from other languages, the Kacháris often substitute an aspirated consonant for an unaspirated one at the beginning of a word or syllable; e.g., “kintu,” becomes “khintu,” &c. (27 A).

† “Manhũínũ,”—“man-hũí-nũ” = [A.—Pábogoi], to reach a place in travelling.

‡ “Daleng gũíü,”—“daleng,” bridge + “gũíü,” (for “gũíá,”) negative verbal particle (22 A), bridgeless [A.—Daleng nai kiá].

§ “Tháng-ni-áu,” present participle in locative case, “in going along on the road” [A.—Báttat jáónto].

OUTLINE KACHÁRI GRAMMAR.

I shall want two elephants for my baggage.	Basthúnũ lági háthi * mánũí nánggán.
If there are no elephants, tell the mouzádár to send coolies.	Háthi * gũíábá khulifurkhô hañũ mouzáhdárnũ khĩthá.
I can get you twenty coolies to-morrow†; but you must pay them four annas a day.	Gábun nangnũ lági ekhuri khulifrá hũnũ hágaú, khintu bisurnũ nang sánfrimbo † hikifá † hikifá hũnũ nánggô.
Can I get supplies easily at Orang?	Orangáu áng gár'laihũí rasad mannũ hágaú ná?
Yes, but you must give notice of your coming beforehand.	Núnggô, khintu nang fainai áglánũ bátrá hũnũ nánggô.
What is the price of ducks there?	Boiáu † hángsũni dorá bèsè?
How many fowls can be bought for a rupee? Five or six.	Thàkhá thaisèáu bèsè dáu bainũ hágaú? Mába bá mární.
Tell the mouzahdar to collect some firewood and dhán for the horses.	Mouzáhdárnũ khĩthá bángai ban áru gorainũ lági mai lábothang.
Dhán is very cheap,—only 10 annas a maund.	Maini dorá khâm §; monfũíáu áná zũ bálá.

* "Thán" [A.—Tán]; "háthi" [A.—Háti]. In words borrowed from other languages, the Kacháris often substitute an aspirated consonant for an unaspirated one at the beginning of a word or syllable: e.g., "kintu," become "khintu," &c. (27 A).

† "Sán-frim-bo,"—"sán," (1) sun; (2) day + "frim" } distributive { each day.
 "Hikifá,"—"hiki" [A.—Siki] 4 annas + "fá" } particles { 4 annas each.
 "Boiáu," } there; used of comparatively { near objects.
 "Bíáu," } remote distances.

§ "Khâm;" [A.—Kam] }
 "Khintu;" [A.—Kintu] } the unaspirated initial consonant being
 "Kháran;" [A.—Káran] } changed into an aspirated one.
 "Fungzáni;" [A.—Púá]

Can good water be obtained near the bungalow ?	Banglání khàthiáu dŭi gáhám mangaí ná ?
Yes, there is a river close at hand.	Núnggô, gáthai' khàthiáunŭ dŭísá danga.
Tell the mandals and gáon-burhás to meet me at the bungalow early in the morning.	Bangláiáu fungzáni* ángkhô lagŭ mannŭ mandal áru gámbráfurnŭ khĩthá.
What kind of people live in this mouzah,—Kacháris or Hindus ?	Bê mouzáiáu má mǎnsŭiá tháŭ ; Bārā bá Hǎrsá.†
Some are Kacháris, some Hindus.	Khaisè Bārā, khaisè Hǎrsá.
Can I get any salt or sugar at the shop ?	Dakhánáu bángai sangkhrŭi bá gúrdŭi ‡ mannŭ hágaí ná ?
Yes, but there are no potatoes	Núnggô, khintu * thá gŭiá.
Call me early, for I must march to Událgúri to-morrow.	Fungzáni ángkhô ling ; kháran * gábun Událgúriáu thánngŭ nánggan.

II.—CONVERSATION WITH A MOUZÁHDÁR.

Are the rice-crops doing well in your mouzáh ?	Nangni mouzáiáu mai gahám-hŭi ankhàtdang ná ?
Yes, Sir, but we want more rain.	Núnggô, sáheb, khintu akhá zǎbráhŭi nánggô.
You should make water-channels, and bring water from the rivers.	Nang danggǎ zǎunánói dŭis-ánifrai dŭi lábonŭ nánggô.

* "Khám ;" [A.—Kam]
 "Khintu ;" [A.—Kintu]
 "Kháran ;" [A.—Káran]
 "Fungzáni ;" [A.—Púá] } the unaspirated initial consonant being changed into an aspirated one.

† "Hǎr-sá," the word used by Kacháris to designate *all* foreigners and outsiders ; a non-Kachári (= "Gentile," "Barbarian, &c.")

‡ "Gúrdŭi ;" "gúr" [A.—Molasses] + "dŭi," water ; molasses-water.

Cf. "Dáu dŭi" (lit., "fowl's water"), egg.

OUTLINE KACHÁRI GRAMMAR.

We Kacháris of the Duárs always do that.	Zang Duáráu thánai Báráfrá azainñ bíbaidi khàmmñ.
Have you got in the revenue for this year ?	Bê basarni kházana nang zâ-khàmmnai ná ?
I have collected more than one-half, but not all.	Kháusèññkhri zábrá zâkhàmbai ; khintu gasèññkhôbñ zâkhàmm'ákhñí.
Have you repaired all your roads and bridges ?	Nangni boibo áli áru da'leng-fur"khô thik khámbai ná ?
The roads are in good order, but it is difficult to get timber for the bridges.	Álifrá gahámhñí danga, khintu dalengfránñ lági bangfàng mannñ gñíá.
You must always put your roads in order before December ; then the ryots will have time to cut their rice.	Disimbar mángsñni áglánñ nangni álifurkhô gahám khàmmñ nánggô ; bibai'-diblá * raiatfrá mai hánñ far † mangan.
I hope there is no cholera or small-pox in your mouzah.	Nangni mouzáíáu máññir bá ai-birám gñíá hannñnoi ákhá ‡ khàmdang.
There have been a few cases of cholera, but there are none now.	Máññir surháábá || surháábá zâa-dangman, khintu dá gñíá.

* "Bibaidi-blá ?" "bibaidi," thus, so ; "blá" (for "záablá"), subjunctive mood from "záanñ," to be ; "if it be so," i.e., then.

† "Far" [A.—Pâr] = "samoi ;" time, leisure, opportunity, &c.

‡ "Ákhá" [A.—Ásá, hope], the guttural aspirate "kh" taking the place of the sibilant "s," a rule to which there are few, if any, exceptions in words borrowed from other languages by Kacháris. (27 D.)

|| "Sur-há-bá," possessive case of adjective pronoun, "surhá," compounded from "sur" [A.—Kôn] and "bá," indefinite particle [A.—Kônôbá.]

N.B.—The case-ending "há," is attached directly to the radical part of the word and placed before the indefinite qualifying particle, "bá."

Tell your people not to eat unripe fruit.	Nangni mǎnsǔifurnǔ khǐthá, fithai gǎtháng dá záthang.
Be very careful not to let them drink dirty water.	Háwadhán khàmnánnoi bisur khô gázri dǔi langnǔ dá hǐ.
They must not take drinking-water from the tank in which they bathe.	Bisur dugú'inai pukhrinifrai langnai dǔi lángnǔ maná.*
Make them keep their homesteads clean and free from jungle.	Bisurni nǔni khàthiáu thánai mozáng áru hágrái gǔiē † rákhinǔ hǐ.
Are there many opium-eaters in this mouzah ?	Bê mouzáiáu kháni zánai mǎnsǔi dangsǔiá † ná ?
Only a few ; the Kacháris do not eat much opium : they drink mǎdh and <i>photiká</i> .	Bángai bǎlǎ danga ; Bǎráfrá gǎbáng kháni záíá : bísur zaí fithikhásǔ || langǔ.
A little mǎdh is good sometimes ; but the Kacháris drink too much.	Mobábá mobábá bángai zaú langnai gahám ; khintu Bǎráfrá zábránǔ langǔ.
They do not drink much in their own villages ; they drink when they meet their friends at the market.	Gágaini gámiáu thábá gabáng zaí langá ; hátháu khúrmá-furkhô lagǔ manbá zábrá-hǔi langǔ.
It would be a good thing, if there were no liquor-shops near the market-place.	Háthǔni kháthiáu zaí fannai dakhán gǔiábá gahám.

* "Man-á," negative form of "mannǔ," with ethical sense [A.—Na pai], "ought not."

† "Hágrá gǔiē : " "hágrá," jungle + "gǔiá," negative verb, the final syllable of the latter word being slightly changed in composition. (22A.)

‡ "Dang-sǔ-i-a," root of the substantive verb, "dang" (is, are) followed by intensive particle, "sǔ," with the final letter of which the euphonic "i" is combined, forming the diphthong "ǔi."

|| "Fithikhá-sǔ : " "sǔ," euphonic enclitic, here almost = "and" [A.—Mǎdh photiká-o, mǎdh and photiká].

Then we should not find so much drunkenness as we now do.	Boibai'diblá, díni zèsè fèdàng, abá bisè fènai mànsúífurkhô manglágauíman. ¹
Is there any tea-factory in your mouzáh ?	Nangni mouzáúáu sá bári danga ná ?
Yes ; there is a large one about three miles to the north.	Núnggô; sáfàtsúi mǎil thà máu† sá bári gangsè gǎdít dang.
Some of my ryots go there to work ; else they could not pay their rent.	Ángni raiatfrá khaisè boiáu hábá máunũ thángũ ; bibaidi núngábá, bísur kházana hũnũ háíá.

III.—TEA-FACTORY TALK WITH KACHÁRI LABOURERS, &c.

Why do you come to my garden ?	Nangsur ángni bághisáu mǎnũ faidang ?
We come to look for work, sir.	Sáhib, zangfur hábá nàmainũ faidang.
Are you willing to stay on my garden for the whole year ?	Basarsè ángni bághisáu nangsur thánũ nàmaiũ ná ?
Yes, sir, if you will let us do "doubles" sometimes.	Núnggô, sáheb, zangfurnũ mobábá mobábá dabal khàmnũ hũbá.
How much do you want, a month ?	Dànfrimbo bèsè mannũ nàmaiũ ?
Five rupees, with <i>bakhshish</i> now and then.	Thaibá, áru mobábá mobábá bakhshish hũgan.
Will you give me an agreement if I give you an advance ?	Áng nangsurnũ haulat thũbá nangsur ángnũ agrímint hũgan ná ?
We will give an agreement for one year only.	Basarsèni bálá agrímint hũgan.

* "Man-glá-gau-man," past tense subjunctive in *Negative* form of the verb, "mannũ," to get, find, meet with.

† "Thám-áu," numeral "thám" (three), with case-ending (locative) attached.

What work have you done to-day ?	Díni nangsur má hábá máukhǔ ? *
Your hoeing is bad ; you must clear the roots of the plants from jungle.	Nangsur kharǎi záunaiá † há má ; bangfàngfurni radá-nífrai hágrákhô gárnǔ nánggô.
How many doubles at hoeing have you done this week ?	Kharǎi záuniáu bê haphásíáu bèsè dabal khlàmnaí ?
You will have to roll leaf to-morrow.	Gábun nangsur bilaikhô nánǔ nánggan.
You must go to work earlier in the morning than you did yesterday.	Miánǔkhri fungzámiá'ninǔ há-bá máunǔ thágnǔ nánggô.
If you roll leaf in the morning, I will allow you a double at the hoe in the afternoon.	Fungzáni bilai nánaibá, áng sánzufuáu † kharǎi záuniáu † dabal mansè hǔgan.
You must not merely scrape the ground ; but strike the hoe well into the soil, and turn it over.	Nangsur há sannǔ bá lá nángá ; khintu gahámhǔi záunánoi hákhô fúfinnánoi hǔ.
Why has your wife not gone to pluck leaf to-day ?	Nangni hingzháua díni mánǔ bilai kánǔ thángákhǔi ?
Is she not well ? Come to the bungalow, and I will give you some medicine for her.	Bíni. mádamá § gahám núngá ná ? Bangláiaú fai, áru bínǔ lági áng nangnǔ bángai múli hǔgan.

* "Máu-khǔ," abnormal form of past tense, used in asking questions. (14 B.)

† "Kharǎi záu-nai-á," past participle used as a verbal noun in nominative case. [A.—Tomár kodá párá karam]. (14 C.)

‡ "Kharǎi záu-ni-áu," present participle used as verbal noun in locative case ; "in hoeing," i.e., at the hoe. (14 C.)

§ "Sán-zu-fu-áu," locative case of "sánzufu" [A.—Dupar bilit], noon ; mid-day.

¶ "Mádam-á," body. Lit., "Is her body not well ?" [A.—Táir ná hoi ne ?]

- Report to me to-morrow, if she is better. Bini mādama gahām bá hāmá, gábun ángnũ khĩthá.
- Some of your children might go out to pluck leaf; they will get two pice a seer. Nangni gāthāfrá khaisè an-khàtnánoi bilai khánũ há-gaú; sêrfáiáu* phoisá gatnè mangan.
- If all your family pluck leaf, they will get 15 or 20 rupees a month in a good flush. Nangni foriál boibo bilai khábá, bilai zábrá záablá dàn-fáiáu* pandra bá ekhuri thàkhá mangan.
- Some of our children wish to go to school. Zangfurni gāthāfrá khaisè iskuláu thángnũ nāmaiti.
- Very well; I will open a school for them in the cold weather. Gahām; gazáng bathráu bisur-ni lági iskul fáthigan.
- Is there a river near the factory? We Kacháris like to live where we can catch fish for ourselves. Bāghisáni khāthiáu dũísá danga ná? Zêráu zangfur gágainũ ná hamnũ hágaú, zangfur Bārāfrá boiáunũ thánũ gahām manũ.
- Yes; there is a river with plenty of fish. Núnggô; ná thásūnai † dũísá danga.
- Take care you do not drink too much mádh when you go to the market. Nangsur háthiáu thángbá, man hūnánói zábrá zaú dálang.

* {“Sêr-fái-áu:” “sêr” (sír) ...} + “fá,” distributive particle;-
 {“Dàn-fái-áu:” “dàn,” month} locative case-ending.

N.B.—In both these instances the vowel “i” is euphonicall inserted between the distributive particle “fá” and the case-ending “áu,” this vowel combining with the preceding “á” to form the diphthong “ái.”

† “Ná thá-sū-nai” [A.—Bahut mās thaká], a compound adjective qualifying the noun “dũísá.” “Thá-sū-nai,” past participle from “thánũ,” to be, remain,—the intensive particle “sū” (=many, much) being inserted between the verbal root “thá” and the participial suffix “nai.” (14 C).

READING LESSONS.

THE short series of Reading Lessons given in the following pages, will afford the student some insight into the more prominent characteristics of the language when thrown into the form of continuous narrative. They may be divided into three groups : Nos. 1--8 are translations from a school-book which is highly popular in the Kachári village schools of this district; the "Assamese Second Reader," published at the American Mission Press, Sibságar ; Nos. 9--11 are translations of the Creed, the Lord's Prayer, and the Ten Commandments, the texts for translation being taken from the Assamese Version of the Book of Common Prayer ; while the third group, which is perhaps the most important, consists of original compositions descriptive of some of the more prominent features of Kachári village life, religious, social, domestic, &c. These last chapters (Nos. 12--17) have for the most part been compiled by J. Dhan Singh, a Kachári native of Silputá mouzáh, Chátgári Duár, in the Mangaldai sub-division of this (Darrang) district.

The learner should carefully endeavour from the first to distinguish between what is *radical* and *essential* in a word, and what is merely *inflectional* and *formative*. Under this latter head are, of course, comprised the case-endings of nouns, the modal and temporal affixes of verbs, enclitic particles, &c. Thus in the word, "Tháng-ni-áu-nũ" ("even while going,") each syllable, as it were, makes a distinct contribution to the meaning of the whole word. We have first the radical (root) part of the word, "tháng," go ; "ni" is the termination of the present participle, "tháng-ni," going ; "áu" is the case-ending (locative) denoting the *time, place, &c.*, of the act of going—"tháng-ni-áu," in (=when) going ; while the last syllable, "nũ," is a kind of euphonic enclitic, which perhaps serves *slightly to strengthen the sense of the whole word, and may*

OUTLINE KACHÁRI GRAMMAR

conveniently be rendered by "even," or some equivalent term. The learner will find his progress in acquiring a knowledge of Kachári materially aided by constantly endeavouring to analyse all the longer words, and ascertaining how much each *part* of any word contributes towards the meaning of the *whole*: and the compiler has endeavoured to assist him in carrying out this plan in two ways; viz., 1, by separating (by means of a hyphen) the radical from the inflectional part of a word, in the first three or four sections of the Reading Lessons; and 2, by analysing, or otherwise explaining, some of the more difficult words and unusual forms of expression, in foot-notes appended to each lesson. With this assistance and with that of a brief Vocabulary appended to the Lessons, a learner of average ability and fair powers of application ought not to find any insuperable difficulty in mastering the meaning of the Lessons, though the help of an intelligent Kachári (*e.g.*, a mandal or mou-záhdár) may at times be desirable, especially in reading the last six or eight sections.

N.B.—Words adopted from the Assamese, &c., when their form has undergone any material change, are indicated by an [A.] in brackets; but it has not been thought necessary to adopt this practice in all cases, *i.e.*, in words which have been so slightly (if at all) changed, that they can hardly fail to be recognised at once by every average Assamese scholar.

1.—THE SHEEP.

Mendà múngbo hábá mátt-á, khintu [A.] bí-ni khaman;
sang gáhám hí dá-i-ũ; bí-ni físa-frá hatbai bai-ũí bai-ũí
gelé-ũ.

Mendà bá bí-ni físa-khò dukhu [A.] dá hũ, árũ bifar-khò
ár-nũ lági súimá-khò dá thin; mánathũ bí-sur hazá [A.] ráu-
ni-bo múngbo háni khám-á.

Mai, sabai, gàngsa zánũ lági mendà gáhám-man-ũ. Bí-
khò sangkhrũ hũ-ná-noi gàngsa gáhám-ũí zá-hũ-bá, bí gagai-
ni gurũ khaman dág-nũ lági hũ-i-ũ.

2.—THE DOG.

Sūimái-á hōr-áu nŭ rákhi-ŭ ; bí sikháu nu-blá sang-ŭ ;
dàn-sráng* záa-bá sang-sŭ-i-ŭ.†

Sūimái-á mendà bá masáu-far-khō ār-ŭ, árŭ bābebá
bābebá sūimáia māsŭi-khō-bo ār-ŭ. Bí-khō ikhām árŭ bidat
zá-hŭ-nŭ náng-gō ; bí mudú-bai thá-ni-áu,‡ bí-ni átheng bá
lānzái-áu dá gá.

Sūimái-á mán-nŭ múngho hábá gŭi-ē khai dukhiá mán-
sŭi-á zábrá sūimá fīsi'-ni-á gahām núng-á.



3.—THE CAT.

Máuzi inzat bonggá inzat ham-nŭ lági gāhām. Zang-frá
máuzi-khō miú miú hanná-noi ling-ŭ. Máuzi-khō bundŭf
zá-nŭ hŭ.

Máuzi-á gúr-gúrai-dang, khná-sang nai. Zeblá bí-há
zobrā zāa-i-ŭ, abá'niá gúr-gúrai-á.

Máuzi-ni hàthai àsúgur zábrá gāfát. Bí-ni khaman árŭ
lānzai bú-blá bí khur-ŭ árŭ ār-ŭ.

Máuzi-á kham-si-áu-bo nu-i-ŭ. Hōr-áu inzat dal halā
[A.] nāmai-bai-ŭ. Nai-hat nai, boi máuzi-á sūimái-á ham-gan
han-ná-noi gí-ná-noi anthai-ni gorŭ-ni sái-áu uthi-ná-noi thá-
dang.

Máuzi-ni khaman gurūi árŭ gudúng náng-ŭ. Zeblá akhā
bá gazáng-nai zāa-i-ŭ, abá'niá bí-khō baizzhá lági dá hŭ hat.

* “Dàn-sráng” (“dàn,” moon, month ; “sráng,” light), moon-
light.

† “Sang-sŭ-i-ŭ :” “sang-nŭ,” to bark ; “sŭ,” intensive particle—
barks much.

‡ “Thá-ni-áu :” pres. part. loc. case, from “thá-nŭ,” to remain,
continue ; in his remaining, i.e., while he remains (asleep).

OUTLINE KACHARI GRAMMAR.

4.—THE TIGER.

Mosá-ni ubzi-nai [A.] tháuni Ásiá. Chin árũ Tàtár des-áu-bo mosá man-ũ, khĩntu Hindusthàn, Banggàl, Mán árũ Assàm des-áu zàbrá dang-a. Zêr-áu háthi árũ gàndà tháĩ-ũ, boi-áu-nũ mosá-á-bo tháĩ-ũ. Hingha-nũ-khri mosá-ni bala [A.] bángai khâm, [A.] khintu gubun zanthu-nũ-khri bí-há bráp-nai gassá ; thêö-bo gubun átheng thang-brũ * zanthu-nũ-khri bí-khô pai-nũ mozáng'. Bí-ni baraná fàkhàr sikhrà arthát [A.] fát-sè gǎzá, fát-sè gasam ; bí-ni khai mǎnsũi-á bí-khô dinkhiá fátia han-ũ. Bí-ni gada árũ udũ bángai gufút', bābe-bá bābe-bá mosá-á hingha-ni hamán [A.] gǎzá árũ gǎlau, khaisè-á bí-ni-khri-bo bángai gǐdít dang-a. Iúrop, Amerikà bí-far mǎni zi zi des-áu mosá tháĩ-á, bí bí des-áu lági físi-nai mosá láng-ná-noi thákhá man-nũ áhá-ũ [A.] gámi gámi thí'thi-bai-bai"-ũ. Mosá-á sán-áu zàbrá-hũ thábai-á ; zebá ukhũ-sũ-ũ náibá dũ gǎng-ũ, abá hágrá-ni-frai ankhàr-ná-noi tháng-ná-noi bíla-ni khàthi khàthi mosá, omá nǎmai-bá-ũ ; árũ mobá-bá mobá-bá mǎnsũi-khô-bo sal-a [A.] nai-ná-noi ham-ná-noi zái-ũ. Mosá-á mǎbá-brũ-bo khan-sè mǎnsũi-ni thoi sab-nũ man-bá, gubun omá-ni thoi bidat-nũ-khri mǎnsũi-khô gǎtháu-sin man-ũ, abániá zebá-bá mǎnsũi-khô-nũ nǎmai-bá-ũ.

Mosá bimá-á basar-fai-áu má-thám má-brũ erũhai físa din-hũ-i-ũ. Árũ báhá-sè buí físa din'-hũ-ná-noi-nũ mosá bimá-á sǎgrema zǎa-ũ han-ná-noi frai [A.] boi-bũ mǎnsũi-frá man fáthá-ũ árũ khĩthá-ũ.

5.—THE RHINOCEROS.

Gàndà khulu [A.] nè danga ; khulusèhá mǎnsè gong, khulusèhá mǎnnè gong, tháũ : mǎnsè gong thánai khuluni ubzinai [A.] tháuniá Ásiá, mǎnnè gong thánai khuluákhô

* "Átheng thang-brũ ;" *lit.*, "four feet ;" *i.e.*, four-footed animal ; quadruped.

Áfrikáu manũ. Gàndà nainũ làgi gǎthai gázri, árũ baranfábo háthiri baidi bángai gasam. Bini mǎdamáu khaman gǎiá, khintu bigúra thai* bar [A.] razá, árũ ebrab ebrab khorbla khorbli zánánói tháũ. Áthengfrá gúsúng, árũ lánzáiá mudoi, khintu lánzáini bizúá guár.

Lánzáini bizúni fátneþthingbo gǎrá [A.] khaman tháũ. Sáiauni gushthoiá goráini [A.] sáiauni gushthoi baidi; khintu bini khri gǎlau árũ bar gǎrá. Mába hamnũ lági árũ mobábá bangfàngni dàlaifar safainũ làgi bí zangnũ gubun zanthú-nũkhri bár sala [A.] manũ. Singáuni gunthutriá thai,* mosaúni gunthutri baidi. Khámáia gǐdít, gǎfát, árũ thá [A.] zánánói tháũ. Bí sesá khámá baidi khámá gathang,† bini khai zániaú náibá [A.] mudúlúngniáú náibá/brúibá/húí mába hai [A.] khnába, abáiniá gasangnánói khára dikhángnánói bí haikhô khná'sangnánói"nũ‡ há sú lángũ.

Mêgan mudoi, ománi mêgan baidi nuũ. Mêgan gǎbáng gǎzàn gathang† nuë-khai gǎbáng gǎzánhá lági nuá; bini sígángáu gínai manba, abá múngbo náia lába mánar beg [A.] húnánói hasú lángũ. Gàndàhá ganthangni sáiaú zabamni singáu bar gǎrá gong tháũ: bábebáhá bí gongá mu-sè'-nũ-khri"-bo gǎlau, árũ bábebáhá gúsúngbo tháũ. Gàndàia bí gongáu bar bala manũ.

Bábebá húgráni zanthu [A.] gǎndà zang zudha [A.] khámabá, abá bí bini gong zang gágaikhô rákhiũ [A.] Mosúia gǎndàkhô bala khàmnũ háia, háthinũkhri zábra gíũ, mánathũ gǎndàni sígángáu thángbá, bí gong zang mosákhô sutháru.

* "Thai," particle used absolutely [A.—Hole]. "Bigúra thai," as to its skin: "gunthutriá thai," as regards its lips, &c.

† "Gathang," fully endowed with some physical faculty; e.g.—

"Khámá gathang," quick and keen of hearing.

"Mêgan gathang," quick and keen-sighted.

‡ "Khna'sangnanoi"nũ" ("khna," to hear; "sang," euphonic affix; "nanoi," conjunctive participle; "nũ," enclitic), on hearing; when it hears.

Mába hášúniáu hágráiau khàtlángbá mudoi bangfàngfar man-
bábo gong zang khundá [A.] márinánoi sefailángũ. * Bini
mañamsünai haktiá [A.] sár, bínikhai surbá sikhári * [A.]
mànsüifrá bàrbaithing * thángbá bí mánàr manàmnai manũ;
bínikhai sikhárifrá sikhár khàmnũ thángniáu bini únfatithing
thángũ; árũ gándàfrá mudúlángbá, abá sikháriá sri sri tháng-
nánoi gáutháũ.

Gándàfrá háthini baidi thafá záanánoi tháũ, mánè māsè-
hũisũ tháũ. Árũ khágrá búrũ [A.] nalbúrũ [A.] ingkhar
bárũ [A.] bebaidi hágráu bísur tháũ. Mãis baidihũ hábruáu
gádoi láũ, árũ omá baidi hakh-hakh-áũ [A.] Gándani bida-
rákhô Bámon [A.] árũ Hindufrá gathár hannánoi záũ, khintu
gábáng gátháu núngá: bí gàngsa árũ bangfàng dàlaifar záũ.

6.—THE CUNNING FISHERMAN.

Sásè záluáiá [A.] dũisáiau zê zang ná gudbá erũsũ mozáng
māsè ná mannaissüí† ze [A.] bini baidi ná gubuná manthang
sri [A.] ráubo nuákhũnũ. Nákhô mannánoi záluáiá manáu
[A.] guninaissüí† ze [A.] bẽ nákhô hátháu [A.] fànbá
hàngai thàkhá mangan, khintu rázáni [A.] sīgángáu lángbá
bí nunánoi hanthoh [A.] záanánoi ángkhôbo hanthoh khàm-
gan. Bèkhônũ bhábinánoi [A.] záluáiá nákhô lánánoi rázáni
sīgángáu thángnaisüí.† Nákhô nunánoi rázáni zábránũ rangga
[A.] mannánoi záluáinũ abánũ 100 thàkhá [A.] hũnũ ágyá
[A.] khlàmnaisüí.† Biáunũ manthriá [A.] boi khoráng

* “Bàr-bai-thing :” “bàr,” wind ; “bai,” to move, travel ; “thing,”
side, direction ; side from which the wind is coming ; to windward..

† “Mannai-süí,” “thángnài-süí,” &c. In these verbs the last
syllable (“süí,”) seems to affect the sense very slightly, if at all ; it may,
perhaps, be regarded as a euphonic enclitic, like the syllables “bo”
and “nũ” so frequently used with nouns, pronouns, and adjectives.

khnánánoi hámá mannánoi rázániáu khi'thánai"súi,* balúi,†
 Másē náiaunū 100 thàkhá hūnaiá usit [A.] núngá. Rázaiá
 khithánaisúi,* Áng khansè ágyá khlàmbai, hūiábá lázi [A.]
 mangan. Manthriá rázánū budi [A.] hūnaisúi,* balúi,†
 Bē náia zū ná zlá bíkhô nangtháng záluainiáu sangthang ; zlá
 hanbá zūkhô, zū hanbá, anthai zlákhô lábonū lági záluainū ágyá
 khlàm; árū lūgūni nákhô lábonánoi hūnū hūiábá thàkhá maná
 záagan, erūi hannánoi† khithá. Abá rázáia manthrini budi
 zangnū záluaikhô sangnaisúi, balúi.† Bē náia zū ná zlá?
 •Záluaiá khithánaisúi,* Horgodêo, [A.] bē náia zlába núngá
 zūbá núngá, bē khásiá [A.] Bē khoráng khnánánoi rázáia
 mīniúi mīniúi bīnū árū 100 thàkhá bathá [A.] hūnaisúi.
 Rázaiá áglaiáu 100 thàkhásū hūlangman, khintu manthrini
 budizang budigrang‡ záluaiá árū 100 mannánoi 200 thàkhá
 kháná lánánoi rangga man zang nūiáu thángnaisúi.

7.—THE SECRET OF NEVER-FAILING CHEER- FULNESS.

(FROM THE "LARAR MITTRA.")

Itháli desni [A.] sásè gasaihá [A.] rangga [A.] arū
 hanthoh [A.] záanai swabháo [A.] dangman. Bini zá'ginai

* "Mannai-súi," "thángnai-súi," &c. • In these verbs the last syllable ("súi,") seems to affect the sense very slightly, if at all; it may, perhaps, be regarded as a euphonic enclitic, like the syllables "bo" and "nū" so frequently used with nouns, pronouns, and adjectives.

† "Balúi." This is the Kachári equivalent (probably the same word) for the Assamese, "buli," and serves to introduce direct narrative or the actual words of a speaker, and may be considered to take the place of inverted commas. Much the same meaning is conveyed by the word, "hannánoi," conjunctive participle of the verb, "hannū," to say ("saying.")

‡ "Grang." This word is used much like "gnáng;" i.e., it is combined with nouns to form adjectives; e.g., "Budigrang," possessed of knowledge, shrewd, &c.

ninũrai zábránũ dukhuáu gaglai'dangman, khintu bí moblá-
bábo bezar [A.] mannai záaiáman.*

Bíni bebaidi gāhām swabháo nunánoi, bíni khurmá sásçá
bar ásarit [A.] záanánnoi, sànsè bíniáu sangnaisũí, Heloi,
khurmá ! nang ángkhô azainũ rangga záanaini hankhet [A.]
farangnũ hágaí ná ?

Boiáunũ boi burai maházanũ [A.] raifinnaisũí,† balũí,
Áng gāthai hastháhũí [A.] ángni hankhet farangnũ hágaí,
mánathũ. ángni mēganni ásaran [A.] zang áng azainũ rangga
záabai tháũí. Khintu bíni khurmáíá bê khoráng buzi [A.]
manikhai,‡ bí erũí hannánoi sefainánoi khithánaisũí. Áng
zi [A.] awastháíáunũ [A.] tháũí, áglaiá swarga [A.] thing
mēgan dikhángnánnoi náĩũ, árũ bhábiũ [A.] ze bíáu tháng-
naiásũ || ánghá bêáu gāhai hábá, ampháre áng frithibíni [A.]
singáu náĩũ, árũ bhábiũ ze áng thoibá bêáu ángnũ bángaí
balũ tháuni nánggan ; ampháre áng frithibíni fātbrũíthingbo
nainánoi bhábiũ ze bêáu ángnũkhribo dukhiá dangsũíá.§
Zeráu erũíhai thik [A.] hukhu [A.] árũ zeráu zangfarni
boibo dukhu [A.] árũ bhábaná [A.] zũpgan, bíkhô mithigô.
Bínikhai bezar [A.] khlámnaí gũíá.

* "Záaiáman," for "záaiá dangman" [A.—No pôá ásil].

† "Rai-fin-nai-sũí : " raiñũ," to speak ; "fin" (faifin), reflexive,—
to speak back, to answer.

‡ "Man-i-khai : " "mani," negative form of the verb "mannũ," to
get, obtain ; negative affix "á" giving place to "i." [A.—No pôár
kérane.]

|| "Thángnai-á-sũ : " past part. of verb "thángnũ," to go, with
affix ("á") of nominative case, used as a noun ; "the going ;" "sũ,"
enclitic.

§ "Dang-sũí-a : " substantive verb, "danga," with intensive par-
ticle "sũ" appended, here used *numerically* ; "there are many : " "í"
affixed to "sũ" euphonically.

8.—DUTY OF CHILDREN TO THEIR PARENTS.

(FROM THE "LARÁR MITTRA.")

Nangni namfú namákhô an, mánathû bísur nangkhô annánoi zá'ginai"nifrai nangkhô frathifálan [A.] khlámdang. Zeblá nạng gǎthai gǎlúi man* árû rainû bá thábainû háit† gábnánoi bisarkhô dikhàr hūđangman, ablábo bísar nangkhô frathifál [A.] khlámbai. Nangnû lági namfá namá zerû ansûi, bibaidi árû sūr danga ? nangkhô farangnû lági bibaidi dukhu sūr hahidang [A.] ? nang zikhini rangdang, bíkhô sūr farangdang ? nangkhô zánû árû udúnû êm banánoi sūr hūnai ? nangni ranggaáu sūr rangga manû ? árû nangni dukhuáu sūr dukhu manû ? nang lamzáabá† sūr anû árû frathifálan [A.] khlámû ? sūr nangni gǎhàm zánû Iswarkhô khulúmû ?

Nangni namfá namákhô maina [A.] khàm. Nangnû lági zi gǎhàm, bíkhô bísur nangnû sári zábránû mithigô, árû bísur nangkhô azainû gyáni [A.] árû hukhiá [A.] zánû lubúi.

Nangni namfá namá lamzáablá† bá dukhuáu gaglaibá, bisurkhô hukhiá khlámû nang zathan [A.] khlám, árû bísur dukhiá záabla frathifálan khlám. Nangni khai bísur bēā khlámdang, árû zi dukhu hahidang, bíkhô moblábá dá báugar.

9.—THE APOSTLES' CREED.

Akhrangsá árû frithibi srazigrá boinūsári balagrásin || áfá faram [A.] Iswarákhô áng biswás [A.] khlámû.

* "Gǎlúi man," for "gǎlúi dangman," were young, helpless.

† "Hái-i;" unable, powerless; root, "há" (to be able), with negative affix "i" (for "á"), "i" being inserted euphonicallly,—a usage of frequent occurrence in Kachári composition.

‡ "Lam-zán-bá;" "lam," fever (ague), with verb "zánû," to be, in subjunctive mood, when you had fever ("Lam zánû," to have fever.)

|| "Boinū-sári bala-grá-sin:" "boinū-sári," than all; "bala" [A.—Bal], strength; "grá," agent (possessed of), owner; "sin," sign of superlative degree;—mightier than all; i.e., Almighty.

OUTLINE HACHARI GRAMMAR.

Árũ bini sásè baltũ fĩsá zangfarni prabhu Yísu Khrishta-khò, zi fabitra átmánifrai [A.] garbhaiáu hamnai záanánoi, Máriám hingzáusánifrai zágibai, Fantia Filátnei ákháiũ dukhu bhúg khlàmnanói, ferengniáu dikhángnanói záanánoi thoidangman; árũ mángkharáu dinnai záadangman, gubun khál hálági thángdangman; sànthàmblá* thoinainifrai uthibai árũ akhrangsáu lángnai záabai, árũ boinũsári balagrúsin áfũ Iswarni ágdá fãtsi zũbai tháclang; binifrai binnũ thángnai árũ thoinaifarkhò sangnũ lági faigan.

Fabitra átmá [A.]; dharami hádháran mandali [A.]; hádhufarni samanda [A.]; fãfuni khemá [A.]; mãdãmá fãfin uthinai; árũ zũbi† ziwanákhò áng biswás khlàmũ.

10.—THE LORD'S PRAYER.

Hê zangfarni akhrangsáiaú thánai áfã, nangthángni‡ náu khulúm záanai záathang; nangthángni raiz [A.] záathang; zêrehai akhrangsáiaú, êrehai frithibiáubo nangthángni man [A.] fur [A.] záathang; dñi sánáuni ádár zangfarnũ hũ; árũ zangfarni dháruáfrákhò zangfar zêrehai ágárũ, êrehai zangfarnibo dhár hágár; zangfarkhò farikháiaú [A.] dáláng, khintu dakhnifrai rákhi; mánathũ raiz, mahímá [A.] prabháu [A.] bê boibo zebláblá nangthángni.

11.—THE TEN COMMANDMENTS.

1.—Ángni baizyáu nanghá gubun ráubo Iswar [A.] dá záathang.

* "Sàn-thàm-blá," for "sànthàm záablá" ("záanũ," to be, become),—it having become the third day; "on the third-day."

† "Zũb-i:" "zũb-nũ," to complete, finish, end; "i" (=á), particle of negation,—unending, eternal.

‡ "Nang-tháng-ni," for "nang-ni;" "tháng," "honorific" affix,—apparently the only one in the language.

2.—Nang gágainũ házinai múngbo múrthi [A.], ~~anthai~~ zi zi basthu [A.] sáu thánai akhrangsáíáu, anthaiblá singáu thánai frithibíáu, anthaiblá frithibíni singáu thánai dũíáu danga, bisurni ráunibo múrthi dá khlàm; nang bisurkhô dá khlàm, dá fusibo; mánathũ nangni Iswar ánguũ manni ad Iswar, manthúm manbrũí furihá [A.] lágínũ físfarni sáíáu ángkhô mugúĩnai bísfarni adharani fratíal [A.] hũgrá, árũ zainũ ángniáu anũ,* árũ ángni aigyá [A.] fáliũ, [A.] bisurni házàr házàr [A.] furihá lágínũ angrá Iswar.

3.—Nangni Iswarni náu eroínũ dá lá, mánathũ zainu bini náu eroínũ láĩũ, Prabhuá bíkhô daigũĩ † hannánoi lídá.

4.—Zirainai sàñ fabitra bíkhô hunggri. Sànrũ hábá máunánoi bini gezráu nanghá boibo hábá khlàm; khintu sànsĩníá ‡ nangni Iswarni zirainai sàñ; bíáu múngbo hábá dá khlàm, nang, anthaibá nangni físfá, nangni nangsázũ, nangni bandi, nangni bándi, anthaibá nangni omá, || nangni dorni gezráu thánai gubun desni mǎnsũ; bê boibo múngbo hábá dá máuthang; mánathũ Prabhuá akhrangsá árũ frithibí árũ hágar, árũ bíáu zi zifar danga, boikhôbo sànrũíáu srázibai, árũ sànsĩníáu ziraibai; bíáunũ Prabhuá zirainai sànákhô bar [A.] hũnáoí fabitra khlám̃bai.

5.—Nang gágaini namfá namákhô maina [A.] khlàm; bíáunũ nangni Iswará nangnũ zi des [A.] hũĩũ, boi desũíáu nanghá áĩũ [A.] gǎlau záagan.

6.—Nang dá buthàt.

7.—Nang malaini hingzháukhô gaman [A.] dá khlàm.

* “Ángni-áu anũ;” verb “an-nũ,” to love, governs locative case.

† “Dai-gũĩ;” “dai” [A.], blame; “gũĩ” (for “gũíá”), negative substantive verb; “blame is not;” blameless. [A.—Dai nai kiá].

‡ “Sànsĩní-á;” ordinal number denoted by the affix “á” (definite article), “day the seven”—seventh day.

|| “Omá,” pig, hog; here used generically to denote all domestic animals, the pig holding so prominent a place in Kachárl social and domestic life;—the animal, *par excellence*.

8.—Nang sikháu dá khlà̃m.

9.—Nangni gámini ahitú̃ [A.] mísá hákhi dá zaa.

10.—Nangni gámini nū̃áu dá lubú̃, nangni gámini¹ hing-zháunū̃áu, bí bini bandiáu, bini bándiáu, bini masaiáu, bini gorú̃áu, bini múñgbo basthuáunū̃ dá lubú̃.

12.—THE SUN,—SUNRISE, SUNSET, &c.

Sána modai* hannánoi khithá̃ū. Bíhá gorái danga, boi gorú̃áu uthinánoi akhrangsá thing thángū. Akhrangsááu bí tháñgnai lámá dang, hannánoi khithá̃ū. Bí fungzáni† Gorú̃áu uthinánoi gágaini lámá thing thángūí thángūí‡ sànzufuáu || dū̃sè § zirú̃ū [A.] Ampháre binifrai tháñgnánoi fathál ¶ thing hábhū̃ū. Abá fatháláu ¶ sànzáhū̃ū hannánoi khithá̃ū, árū̃ bebaidi gorú̃áu uthinánoi gidiñgbai^{**} thá̃ū hannánoi bungū.

13.—PREPARATION OF MĀDH AND PHOTIKĀ.

Zaú sangbá múli hū̃ ná̃nggô ; múli hū̃ábá †† zaú záaiá. Boi múliákhô thoiár [A.] khlà̃mū̃ lági mairang sū̃mnánoi

* “Modai,” any supernatural being, god. [A.—Bhút, dêotá].

† “Fungzáni,” in the early morning. [A.—Rátipúá.]

‡ “Thángūí thángūí ;” reduplicated particle denotes continuous repeated action. [A.—Goi goi].

|| “Sànzufuáu,” at mid-day.

§ “Dū̃-sè,” a little while. [A.—Ēk tīl]. “Dū̃sè dá thá,” do not stop a moment.

¶ “Fathál-áu,” under the earth. [A.—Patál.]

** “Giding-bai-bai :” “giding-nū̃,” to go round ; “bainū̃,” to continue (in any course of action) : this root being repeated gives the sense of “continuing to go round and round time after time.”

†† “Hū̃-á-bá :” “hū̃-nū̃,” to give ; “á,” negative syllable, with “i” inserted euphonically and combining with preceding vowel into diphthong “ū̃i ;” “bá,” sign of subjunctive mood ; “if (we) do not give.”

dinnũ náנגgô, unáu gurũ zâabâ makhnâ bilai ářũ khânthal
[A.] bilai zang lüğsè khlâmnânoi saúnũ náנגgô. Amphâre
gundĩĩ zâabâ, fithâ [A.] baidi ladâ khlâmnânoi sândúngâu
rân-hũ * náנגgô. Amphâre mikhâm sangnânoi, boi emâukhôbo
mikhâm gusúng zâabâ lagainânoi zaúdlũáu sũnânoi din náנגgô.
Amphâ sântâm zâabâ sít-nânoi langũ. Ářũ fithikhâ sâunũbâ †
dũĩ sũnânoi sânsè bá sânnè din náנגgô. Unáu ât zang
fudúngnânoi zaúdlũni sâu máthili hũ náנגgô, ářũ máthĩlini
khúgáíáu ôá hàsôngkhô sũnânoi unthing thingkhiliáu ôá
hàsôngkhô sũ náנגgô. Ářũ ukhundũĩ thángnũ háíâ zâsè ‡
lámáfarkhông lĩdnũ náנגgô. Ářũ thingkhiliâ gudúng zâabâ sâu
dũĩ hũnũ náנגgô. Abânũ zaúni ukhundũíá fithikhâ zâagan.

14.--RELIGION ; KACHARI DEITIES, &c.

Bârâ mânsũíhá boihábo Bâtthau modai, Maináu, Khuber,
Hásung modai danga. Khaisèhá Hásung modai gũíá, Bâtthau
bâ Sizu modaiánũ gâhai'. Sizu modaiá nũíáu múngbo zâíá
zâsè rákhiũ hannânoi khithũũ. Maináu zánũ langnũ thũhũũ §
hanũ. Khuberá thâkhâ [A.] ářũ nánâ rakam [A.] basthu
záhũũ hanũ. Hásung modaiábo farbâháu || thángbâ gahâmũĩ

* "Rân-hũ:" "rân-nũ," to dry; "hũ-nũ," to give; to give (*i.e.*, to cause) to dry; sign of infinitive ("nũ") dropped with both verbs, because followed by another verb, "náנגgô" (euphonic elision?)

† "Sáu-nũ-bâ," for "sáu-nũ zâabâ," if (we) have to prepare.

‡ "Zâsè," conjunction used (always *after* its verb) to express intention *negatively*; "in order that it may *not* (be able).

§ "Thũ-hũ-ĩ-ũ:" "thũ-nũ," to suffice; and "hũ-nũ," to give; "gives sufficient."

|| "Farbâháu" [A.—Prabartí], in travelling. "Hásung," god of travellers.

rákhiñ hanñ. Bêfar modaini baizzháu hágráni modai zábránñ dangá hannánoi khitháññ ; bisurni gezráu gǎhai' Dal'ugǎbǎng". Dũni modai, Snǎpmároi, Bu'rágǎkhai", Bírá bífar máni ihodai dangá. Bisurnñ dáusá * bá fáreo † [A.] árñ halá ‡ lagainánoi gázi § zang fuzibásñ, || mǎnsũikhô hambá gárñ, hannánoi khitháññ.

15.—KACHÁRI THEORY OF THUNDER AND LIGHTNING.

Ágláiáu sásè rázá dangman, árñ bíhá hóásá sásè, hingzháusá sásè, dangman. Hóásáni náu Ráoná, hingzháusáni náu Ráoni dangman. Lásè lāsè bísur gǎded' záabá Ráonáíá gǎgai binánáukhônñ hábá khlámñ ¶ nǎmainai. Sǎnsè Ráonáíá rññíáu ** tháhoinei. Ampháre bini bifáíá ikhám zánñ nǎmaibá manákhũsè, mánathñ bí rññíáu thánákhô bifáíá mithiákhaúman ††. Amphá bini sásè bándíá rññíáu nunánoi rázani sǐgáng-áu khithánaisũ ; abánñ rázúíá thángnánói sanghoínaisũ, balñ,

* "Dáu-sá:" "dáu, fowl; sá" (opposed to "má") diminutive affix [A.—Poáli], a chick, chicken.

Cf. "Dũ-má," a large river; the Brahmaputra.

"Dũ-sá," a small river, rivulet, streamlet.

"Mai-má," the {larger} kinds of rice [A.—Bor dhán].

"Mai-sá," „ {smaller} „ „ [A.—Horu dhán].

† "Fáreo" [A.—Párá], pigeons.

‡ "Halá," oil-lamp (chirágh), used in worship.

§ "Gázi," a mixture of rice (chául) and pulse (máh) steeped in water until it is soft, and then presented in worship to the deities.

|| "Fuzibá-sũ" [A.—Pujá kare zadi], if they worship; "sũ," euphonic.

¶ "Hábá khlám-nñ," to marry,—used of the bridegroom (*uxorē ducere*).

** "Rñ-nñ," out-house in which rice is pounded with the "dheki;" guest-house.

†† "Mithi-á-khaúman," an unusual form of the negative verb, "mithinñ," to understand; probably pluperfect;—"had not understood."

"*Afá, nangnú má nánggô ? Háthi nánggôbá, háthi hūgan ; gorai .nánggôbá, gorai hūgan ; thēobo [A.] nang manáu dukhu dá khām,*" hannánōi khithánaisūi. Abá Ráonáiá hannaisūi, "*Ángnú mungbo nángá ; nang sūmai lábásū áng khithá-gan.*" Amphá bifáiá mungbo uphai [A.] manikhai sūmai lánánōi khithánaisūi, "*Nangnú zikhônū nánggô, bíkhônū hūgan.*" Hanbá Ráonáiá bungnaisūi, "*Ángnú Ráonikhô hábá khāmnanōi hū ; abásū áng mikhām dūi langgan.*" Abá bifáiá bibaidi khoráng khnánánōi manáu zábrásin dukhu mannaisūi. Ampháre bifáiá guninánōi sūmai lánáikhai hábá khlāmnanōi hūnú zathan [A.] khlāmnaissūi ; khintu bê khorángákhô Ráonini sīgángáu khithánū bádá [A.] hūnai ; binikhai ráubo khithái'-ákhūi"sè. Amphá Ráoníá mairang sunū thángbá dūigáthánáu sásè burú'íá Ráoniniáu sangnaisūi, balūi, "*Nangsurhá má záadang ?*" Abá Ráoníá khithánaisūi, "*Zangfrá ádáhá hábá záagan.*" Árū burú'íá hannaisūi, "*Máunithū † hingzháusá zang hábá záanū ?*" Ráoníá bungnaisūi, "*Áng khithánū háiá.*" Abánū burú'íá hannaisūi, balūi, "*Ai, nang zangsū hábá záanūnū.*" Árū Ráoníá hannaisūi, "*Ai, bê khoráng thik ná ?*" hannanōi sangbá, burú'íá sūmai lánaisūi. Abá Ráoníá akhrang-sáu bir'lángnai"sūi, ‡ árū Ráunikhô birlángnai nunánōi Ráonáiábo guzarinánōi hasū'lángnai"sūi. ‡ Bíkhônū mán-sūifrá akhá khrūm'niákhô"nū || "*Ráoná guzaridang*" hannánōi

* "*Dūi-gáthán-áu,*" Kachári word, "dūi" (water), compounded with a Hindu word "ghát" (the initial aspirate being dropped in composition) in the locative case. [A.—Pánir ghátat.]

† "*Maú-ni-thū :*" "maū" = "maúhá," where? "ni," sign of possessive case ; "thū," affix expressing astonishment and enquiry ; "of what place then ? whence?"

‡ "*Bir' } (flew away.)*
"*Hasū' } (ran after, per-)*
"*láng-nai"-sūi,*" }
"*sued.)* Roots compounded with the
intensive particle, "láng"
(continued action).

|| "*Akhá khrūm'-ni-á-khô"-nū,*" present participle of the verb "*akhá khrūm-nū,*" with noun-ending, "á," attached, used as a noun in objective case ; "nū," euphonic affix, ("*Akhá khrūm-nū,*" to thunder ; "*Akhá mablib-nū,*" to lighten.)

OUTLINE KACHÁRI GRAMMAR.

buñgũ; árũ Ráoni khàtlángnánói thàp naifinbá* bini mǎkhángá át baidi nuũ, bíkhônũ akhá mablíbnai hanũ; Bǎrǎfrá eroi bhábiũ.

16.—MARRIAGE CEREMONIES. .

. Zaihá físa danga, bini bimá bifáíá, bí gĩdít záabá, bínũ hingzháu sangnũ lági khoráng záaiũ; árũ zainiáu hingzháusá nuũ, bíkhô nainũ lági zaú sangũ. Ampháre zaú záabá hingzháusáni nũíáu lúngũ. Árũ zaú langbánũ boi hingzháusáni bimá bifáíá sangũ, balũí, “Nangsur mánũ zaú lǎbdang?” Abá hǎásáni bimá bifáíá bungũ, balũí, “Khorángáu danga, mǎnsũíni nũíáu mǎnsũí thángũ, árũ masáíni nũíáu masáú thángũ; dá nangsurhá hingzháusá hũnũ lagá [A.] dang hannánói khnádang; nangsur hũnũ khusi [A.] dangbá,† hũnũ hágaú,” erũí hanũ. Bínifrá hingzháusáni bimá bifáíá bungũ, “Zangfarni físaíá nangsurnũ má máunánói záhũgan; ná gudnũ rangá, ikhám sangnũ rangá: áluri hannánói básiábá nangsurni khusi,” erũí hanbá, hǎásáni bimá bifáíá goitháu kháunũ ‡ khànthirá khámnanói fáíũ. Árũ bínifrai goi fǎthoi zũ khámnanói khànthirá khánai dináu goi, fǎthoi, ásán árũ zaú bǎnnè lánánói gámini hingzháu, hǎa boibo thángũ; khintu abá baralá árũ bándi mǎnsũí thángnũ maná; mánathũ boi sangnai garákhibo baralá bá bǎpdi* záanũ hágaú; bínikhai baralá árũ bándi hingzháu thángnũ maná. Bínifrá hingzháusáni nũíáu

* “Nai-fin-bá:” “nainũ,” to look; “fin,” affix denoting *repeated* action (Cf. “Fá-fin-nũ,” to turn back), “when she keeps looking back repeatedly.”

† “Dang-bá,” an unusual form of the verb; “bá” (sign of subjunctive mood) being attached to the substantive verb, “dang” (be). “Khusi dang-bá,” if it be your pleasure.

‡ “Goitháu kháu-nũ,” to cut open the tamul-nut,—a formal act, indicating the acceptance by the bride’s parents of the proposal of marriage made by those of the bridegroom expectant.

manhoibá goi kháunánoi boibo záiũ; ářũ zaúkhô sítnánoi langũ. Unáu zaú langkhángbá hôáni fàtsi sásè nísilá ářũ khoráng gǎrang nainánoi, “Báru”* fàthiũ [A.]; ářũ hingzháu-farni fàtsibo sásè nísilá ářũ khoráng gǎrang nainánoi, “Báru,” fàthiũ [A.]; ářũ boi bárukhô goi bigur báhũnáoí masáhũũ; † abá bisurkhô mithihũũ, balũ, “Bê nũnè mǎnsũíá hingzháu sangnai khoráng nangsur mithi; mobábá gǎrzlaibá ‡ nangsur hákhi [A.] zǎanũ nánggan” hannáoí khitháũ. Abánifrai bísur biái biáni || samanda [A.] láũ. Ářũ basaráu [A.] hôásáni bímá bifáiá háli hágǎrbá, mai hákhángbá, ářũ Boiságũbá, § bē manthám thithiáu zaú bànsè bànsè lángnũ nánggô; lángábá bǎrǎ àsár ulthá [A.] zǎaũ. Ampháre basarsè bá basarsè khaisè thánáoí hingzháusáni bifánũ omá záhũũ; abá boi báru ářũ gámini barai barai mǎnsũí gǎthá gathai lingnáoí hôásáni nũáu thángũ. Bínifrá bísur manhoibánũ zaú sítnáoí hũũí tháũ. Unáu omá háthàtũ far [A.] zǎabá hingzháusáni bifáiá sásè khoráng gǎrang naináoí boi báru zang omákhô nainũ thinũ. Abá bísur thairũ thákháni omábá § thaibáiáu dàn-náoí dinũ. Bínifrá ikhám zaú langnáoí akhá naisũí násũí ¶ faráu bá fungzáni boi ománi findá mannè ářũ zaú bànsè harũ. Amphá bísur boi ománi findákhô gadánáoí khurmáfarnũ ářũ

* “Báru,” the official, chosen for the occasion, who acts both as witness and merry-maker during the ceremonies of betrothal.

† “Bá-hũ-nũ,” to place on the back as a load or burden.

“Masá-hũ-ũ” (“masá-nũ” + “hũ-nũ”), to make to dance.

‡ “Gǎr-zlai-bá :” “gǎr-nũ,” to leave; “zlai,” word indicating reciprocal action; “bá,” subjunctive mood;—“if they leave each other.”

|| “Biái biái,” terms expressing the relationship between the parents of newly betrothed people.

§ “Boiságũ-bá,” } for { “Boiságũ.” } + “Zǎabá;” subj. mood of “zǎa-nũ,” to be, become; when
“Omá-bá,” } { “Omá.” } Boisákh has come; “when it is a pig (of the value of six rupees.)”

¶ “Akhá naisũí násũí,” in the early morning. [A.—Rátipuái.]

gámìni mànsũínũ bángai bángai hũũ. Árũ bínifrá basarsèsũ thánánoi bimánũ omá záhũũ ; abábo omá findá árũ zaú bànsè láboĩũ. Unáu bor bhárni omá záhũũ, abá nũnènibo khurmá gáthá gathai zũ zánũ nánggô, árũ zai sangdang, boi gátháíábo thágnũ nánggô ; bí thángábá omá záhũnũ háíá ; áglá omá záhũnaiáu bí thágnũ nángá ; khintu bor bhárni omá záhũbá thángábá záiá.

Amphá bor bhárni omá záhũkhángbá,* hábá khàmnũ zathan [A.] khàmũ, árũ goi, fàthoi, omá, mairang, sangkhrè árũ zaú bífar màni, hábúíáu zi zi nánggô, boikhôbo zũ khàmũ. Unáu bêfar zũ záabá hingzháusáni bimá bifánũ báthrá [A.] hũřũ. Árũ khoíná [A.] lainũ lági bārā, arthát [A.] hôásáfrá sikhlá árũ burũ hingzháu thágnũ. Árũ hingzháusáni bimá bifáíábo gámìni hingzháu lingnánói fĩsázũ zang hũřũ : abá hingzháusáiá gànũí † zumũí † ankhàrnánói bimá, bifá, bimáiang, ‡ árũ bimádoifarkhó ‡ khulúmũ. Amphá hingzháufrá boi hingzháusákhô gezêr' khàmnánói láboĩũ ; árũ bí gábbá bísur buzáũ [A.] balũí, “Ai, dá gáb ; mánũ gábdang ? mábá nang balũ málaini nũíáu thágnũ gnáng zúadang ná ? hingzháu zanam [A.] lábá boibo málaini nũíáu thágnũ nánggô. Dá nang dá gáb ; mábrũíhai gáhmũí nũ záagan, bíkhòsũ sinthi [A.] Árũ nangni hôáiá hábá máunánói dukhuni-frá ikhàm ukhũínánói faibá, árũ dũí gágnánói faibá, nang ikhàm dũí hũnũ lági gamfáthinánói dá thá,” erũí hannánói buzáũ [A.] Amphá daráni nũ manhoibá, daráni fàtsi thánai

* “Zá-hũ-kháng-bá :” “zá-nũ,” to eat ; “hũ-nũ,” to give ; “kháng,” word indicating completeness ; “bá,” subjunctive affix ;—having finished feasting (on the pig.)

† “Gàn-ũí,”	} to put on the	{ “dhuti” (loin-cloth.) “bor kápar” (upper garment) ; to clothe completely. (Participial adverbs from “gàn-nũ,” “zum-nũ.”)
“Zum-ũí,”		
‡ “Bimáiang” [A.—Zethá]	} father’s	{ elder younger } brother.
“Bimádoi” [A.—Dodai]		

hingzháufrá láná nángláú khoínáni [A.] árũ bíni lagũni hingzháufarni átheng sunũ nánggô ; unáu átheng sukhángbá, khoínákhô árũ bíni lagũni hingzháufarkhô gubun nũláú dinhũũ.* Ampháre boibo ikhàm zánánoi árũ zaú langnánnoi fungzani thágũ. Bínifrá fainai manáúá áru gámini mànsũí lingnánnoi ikhàm zaú langhũũ;† bikhônũ “háthá suni” hũnai hanũ ; abánifrá boi gáthásá árũ hingzháusá sánèbo lagũsũ tháũ. Bí horsè thánánoi fungáu daráni bimá bifáúá khoínáni nũúá zaú lánánoi thágũ ; abá hingzháusánũ khurmáfrá zi zi hũũ, bikhô láboũ. Árũ bísur hôá hingzháú sánèbo Boiságba † Boiságba † zaú lángnũ nánggô ; abá bimá annánoi khurúũ bá thorsi bá omá bá dáu harũ.

17.—FUNERAL RITES.

Báfrá mànsũí thoibá nũni mànsũífur dikhàr khàmnánnoi gábũ, árũ khaisè mànsũíá ban dànhũũ ; unáu bankhô rŭgánánoi † dũísá zingáu lángũ. Ampháre ban rŭgákhángbá gáthoikhô lángnũ zathan [A.] khàmũ. Árũ gáthoikhô setheláu dihannánnoi thukhúũ.|| Árũ khàráú mādamáubo tháu hũũ ; árũ hí gadàn gànhũũ. Bínifrá nũni mànsũífrá árũ gámini mànsũífrábo zaihá zaihá khusi [A.] záiũ, bísur ikhambángai, zaú bángai, árũ dũí bángai daũũ.§ Unáu gáthoikhô bànnánoi dũísá zingáu lángũ. Ampháre banfarkhô zánbánoi bíni sáu gáthoikhô dinũ, árũ gáthoini sáubo ban bángai zábũ. Nũni mànsũíá hakti [A.] thúbá darbi bángai.

* “Din { hũũ } din-nũ,” { + “hũ-nũ,” } causative forms of the
“Lang { hũũ } lang-nũ,” { to give, } respective simple verbs.

† “Boiság-bá,” “Boiság” + “záabá;” (subj. mood of “záa-nũ,” to be, become) ; “when Boiság has come,” i.e., in the month of Boisákh, year by year.

‡ “Rũ-gá-nũ,” to lift and carry loads (of firewood, &c.)

|| “Thukhúĩ-nũ,” } to bathe { another.
“Dugúĩ-nũ,” } one’s self.

§ “Daũ-nũ,” to feed others with one’s own hand ;

“Zá-hũ-nũ,” give others food in a general sense.

hũũ, darbi hũnũ háiabá foisá [A.] gadbrúi hũũ. Bínífrá hôábá khanbá, hingzháubá khansní gidingnánói ád lagáũ. Unáu gáthoikhô sáukhángbá, sáunai tháuniáu besar fĩnánói mǎnsũífrá dugúinánói fũũ. Nũíáu safaiabá gũthá gathai boibo nárzè gǎkhá ná fĩsá zang bángai bángai zǎũ. Árũ dáu mǎsè buthátánói sangzǎũ; bíkhô “báli gũtháng* hũnai” hanũ. Abá bíkhô zánánói zaúfar langnánói gámini mǎnsũífrá nũíáu thánígsũí. Bínífrá hôábá sǎnbá, hingzháusábá sǎnsní thánánói suá [A.] gǎrnũ zathan khàmũ; árũ goi, fũthoi, zaú árũ omá zi zi nánggô mǎni futhumnánói, khurmá árũ gámini mǎnsũífrá faibá, manáíáu gáthoini làgi fithá [A.] khàmánói boi horsè mǎni udíá lábá zaú langnánói, gáthoinũ, hôábá thaibà, hingzháusábá thaisní, fithá khàmũ. Unáu akhánaibá, boi fithá árũ thorsi gángsè, khurúi thaisè, dábar gángsè, árũ foisá befarkhò lángnánói dũísá zingáu abuthá [A.] ôá hásung zang báũ.† Bínífrá nũíáu fainánói omá hátharũ, abá suá thánígsũí. Amphá boi omákhô mǎzángũí sáunánói bí ománi khámihárákhô [A.] bigúr, mǎdam, begeng zang biseng ‡ háũ, bíkhônũ omá biseng|| hanũ. Bí bisengkhô hôábá sengbá khàmũ, hingzháusábá sengsní khàmũ. Bini unáu tháu zang sèrũ.§ Amphá bêlá láhaibá ¶ tháuni lítánói átheng gnáng khámflaiákhô mǎzángũí sunánói bũnánói** laizaú gángsè bini sáunũ bũũ. Bihánũ

* “Báli gũtháng;” a technical expression, indicating that the guests and other attendants at a funeral (cremation) are freed from ceremonial impurity, though the family of the deceased are *not* so.

† “Bá-nũ” [A.—Ág bárhôá], to lay down (present) formally gifts as offerings at worship, funerals, &c.

‡ “Biseng” (“seng”), strips—not wholly dissevered—into which the sides of a pig are cut, to be presented as offerings.

|| “Omá biseng” for “ománi biseng;” sign of possessive case (“ni”) often omitted in composition.

§ “Sèr-nũ,” to cook in oil [A.—Bházibo].

¶ “Bêlá láhaibá” [A.—Gadhuli], the latter part of the day—just before sunset.

** “Bũ-nũ,” to place, spread out (leaves, &c.) at meals, worship, &c.

hí gǎdàn, thàkhá, khuroi, thorsi, omá biseng,* zaú befakhô
thulusini dǔi lánanoi sàtnanoi † báöü. Bínifrá báukhángbá
omá bisengkhô, árǔ zaúkhô gárǔ. Amphá hí, thàkhá, khuroi,
thorsi befakhô, thulisini dǔi zang sàtnanoi láfá'finǔ. Am-
pháre sethlá [A.] sípnanoi ‡ ikhàm khutnǔ || lai bǔnǔ thanǔ.
Amphá lai, bǔbá sethlá gezráunǔ zaú zorásè, amphá ikhàm
háthánè, mēgang háthánè, amphá mairang donsè, árǔ bíohánǔ
ádlisèniibo hiki gatthàmni foisá dinnanoi ág'barai'nanoi [A.]
bor bíǔ. Ampháre boibo bor hǔsǔi. Abániá bor hǔblá nǔni
hóá sásè sánè mǎnsǔiá anthu [A.] khárinanoi [A.] khulúmǔ;
khu'lúmnai'nifrá uthinanoi donkhô ákháiǎu lánanoi nǔfàtsi
makháng khàmnanoi bí donni mairang zang foisá zang
muthá mǎrinanoi lásǔi lásǔi unfàtsi sát-harǔ; amphá nǔiǎu
dinhoisǔi, amphá mǎnsǔifrá ikhàm zásǔi. Amphá ikhàm
zákháng langkhángnanoi boi zaú zorásèkhô langnanoi boi
foisákhô nǔni mǎnsǔinǔ hǔfáfinǔ; bêohánǔ nǔni mǎnsǔiá
boi foisákhô khai fáhá láǔ, khai fáhá láia; láia bá gámini
mǎnsǔifránǔ rànnanoi láǔ; amphá nǔ gai gai thángsǔi.

* "Omá biseng" for "ománi biseng;" sign of possessive case
("ni") often omitted in composition.

† "Sàt-nǔ," to sprinkle.

‡ "Síp-nǔ," to sweep.

|| "Khut-nǔ," to divide.

VOCABULARY.

THIS vocabulary will, it is believed, be found to contain most of the words used in the foregoing reading lessons, with two exceptions, *viz.*, (1), words obviously adopted from the Assamese, Hindustáni, &c., which the student will at once recognize; and (2), words in everyday use—*e.g.*, personal pronouns, numerals, &c., with which the learner's study of the Grammar will already have made him familiar.

The *order* followed is (1), that of the vowels as given in most English Grammars, *i.e.*, a, (á), e, i, o, u; and (2), that of the consonants as arranged in the English alphabet, certain unnecessary letters (c, j, &c.,) being omitted.

The words are for the most part given in their simplest and shortest form, with the exception of the verb, which invariably appears in the Infinitive mood, the characteristic "sign" "nũ" (= "to") of that mood being separated from the root by a hyphen

In order to assist the learner, the meaning of the Kachári words is given both in Assamese and in English—the Assamese, as well as the Kachári, words being spelt *phonetically*, without reference to Etymology.

<i>Kachári.</i>	<i>Assamese.</i>	<i>English.</i>
✓Abá }		
✓Abánũ }	... Têtiá, tente	... Then.
✓Akhá (nakhá*)	... Barakhún	... Rain.
✓Akhrangsá	... Ákáh	... Sky, firmament.
✓Amphá }		
✓Ampháre }	... Pásê, písat	... Then, afterwards.
✓An-nũ	... Prem kará	... To love.
✓Anthai }		
✓Anthaihlá }	... Bá, náibá	... Either, or.
✓Azainũ	... Hadaí, horbadai	... Always, ever.
✓Ádâr	... Áhár, khôá bastu	... Food, bread.

<i>Kacháři.</i>	<i>Assamese.</i>	<i>English.</i>
✓Agàr-nũ (Hágàr-nũ) }	... Êrá	... Leave off, desist; forgive.
✓Ágdá	... Hôn	... Right (hand).
✓Áglaiá	... Ágê	... Before.
✓Ásán	... Kháru	... Bangle; ornament worn on wrist by women.
✓Ásu	... Nakh	... Claw, nail.
✓Átheng	... Bhorì	... Foot.
✓Ekrah	... Khahatá	... Wrinkled.
✓Em	... Dhári	... Matting, bed.
✓Emáu	... Darab	... Yeast, condiment used in preparing <i>mádh</i> .
✓Erũfhai	... Ene	... So, thus.
✓Ikhàm (mikhàm*)	... Bhát	... Rice (cooked).
✓Inzat	... Nigoni	... Mouse.
✓Inzat bonggá	... Endur	... Rat.
✓Omá	... Gáhuri	... Pig, hog.
✓Ôá	... Bân	... Bamboo.
✓Udoi	... Pêt	... Abdomen.
✓Udú-nũ	... Húa	... To sleep.
✓Ukhúi-nũ	... Bhôk lagá	... To be hungry.
✓Ukhúndũí	... Dháá	... Smoke.
✓Unáu	... Písê	... After, afterwards.
✓Bá'behá	... Kôt	... Where?
✓Baidi	... Ene	... Thus, so.
✓Balũ	... Kêwal, màthon	... Only.
✓Ban	... Khorì	... Firewood.
✓Bangfàng	... Gás (gách)	... Tree.
✓Baralá (dunggúá)..	Baralá	... Widower.
✓Báhnũ	... Bôká lôá (?)	... To carry on the back(?)

* The semi-vowels "m" and "n" are sometimes omitted, sometimes inserted, when used as initials, without any obvious difference of meaning.

<i>Kachári.</i>		<i>Assamese.</i>		<i>English.</i>
• Bándi	...	Bêti	...	Maid-servant; widow.
• Bási-nũ	...	Máná	...	Regard, consider.
• Báugár-nũ	...	Páhará	...	Forget.
• Bàn	...	Bhár	...	Load.
• Bàn-nũ	...	Dángá	...	To lift (as a load.)
• Bángai	...	Alapmán	...	A little.
• Bêgeng	...	Hár	...	Bone.
• Besar	...	Horiáh	...	Mustard-seed.
• Bèsè	...	Kêitá	...	How many?
• Bèsèbáng	...	Kimán	...	How much?
• Biáunũ	...	Têtiá	...	Then, there (<i>lit.</i> , in that).
• Bidaṭ	...	Mangah, mángsa	...	Flesh.
• Bigúr	...	Sál	...	Skin, hide.
• Bilai	...	Pát	...	Leaf (of trees, &c.)
• Bímá	...	Maiki	...	Female (of animals).
• Bizuá	...	Anta, heh	...	End, extremity.
• Boi	}	Átai, hokolô	...	All.
• Boibo				
• Buá	...	Kêwal, màthon	...	Only.
• Bundũ	...	Gákhír	...	Milk.
• Bung-nũ	...	Bulá	...	To say, speak.
• Bu-thàṭ-nũ	...	Mára (prán mára)	...	To kill (by beating).
• Bhár (A.)	...	Bhár	...	Burden, load.
• Bráp-nũ	...	Khang'kará	...	To be angry.
• Dũ	...	Zal, páni	...	Water.
• Dũ-má	...	Nadi	...	River (large).
• Dũ-sá	...	Nadi, noi	...	River (small), rivulet.
• Darbi	...	Sôn (hôn)	...	Gold.
• Dábar	...	Soriá	...	Water-vessel (wooden).
• Dá	}	Êtiá	...	Now.
• Dánũ				
• Dáng-nũ	...	Sôá	...	To touch.
• Dálai	...	Tháni, dál	...	Branch, bough (of trees).

<i>Kacháři.</i>		<i>Assamese.</i>		<i>English.</i>
✓Dàn-nũ	...	Kátá	...	To cut.
✓Dihan-nũ	...	Uliôá	...	To bring out.
✓Dikháng-nũ	...	Tulá	...	To lift up.
✓Dikhàr	...	Dukh	...	Grief, sorrow.
✓Din-hũnũ	...	Thôá, thoi díá	...	To place, lay out, set out in order (causative).
✓Din-nũ	...	Thôá	...	To place.
✓Dor	...	Duár'	...	Door, gate.
✓Fakhrá sikhrá	...	Dhekiá patiá	...	Striped (of tigers, &c.)
✓Farang-nũ	...	Hikhôá	...	To teach.
✓Fàn-nũ	...	Besá	...	To sell.
✓Fát (fàtsi)	...	Phál, pôn	...	Side, direction.
✓Fũ-nũ	...	Hisá (?)	...	To sow rice, vegetables &c.
✓Findá	...	Phêrá	...	Thigh.
✓Fisi-nũ	...	Bhízôá	...	To steep.
✓Fisá (fsá)	...	Lorá, sôáli	...	Child, offspring, des- cendants.
✓Fithikhá	...	Photiká	...	Spirit distilled from mādh.
✓Fudúng-nũ	...	Phutôá, garm kará	...	To boil, cause to boil.
✓Fungzáni	...	Rátipuá	...	In the morning, early.
✓Futhúm-nũ	...	Gotôá ; zama kará	...	To gather, collect.
✓Găbáng	...	Harah, anek	...	Much, many.
✓Gad (gat)	...	...	...	(Classifying numerals prefix).
✓Gada	...	Dingi	...	Neck.
✓Gădat (gădít, gădet, &c.)	...	Bor, dăngar	...	Great, large.
✓Gădá-nũ	...	Dukhor kátá.	dukhore	To cut up (flesh, &c.) into pieces.
✓Găfát	...	Zúngá	...	Sharp-pointed, acute.

OUTLINE KACHARI GRAMMAR.

<i>Kachári.</i>	<i>Assamese.</i>	<i>English.</i>
Gáfút	... Bôgá	... White.
Gâhai	... Sâpor, horu	... Short (of height), small.
Gâhâm	... Bhâl	... Good.
Gâkhá	... Títá	... Bitter.
Gâlau	... Dighal	... Long.
Gamfâthi-nũ	... Gaf kará	... To be proud.
Ganthang	... Nák	... Nose.
Gasam	... Kálá	... Black.
Gâsang-nũ	... Thía hoi thaká	... To stand upright.
Gâthai	... Eke háre, humoli	... At once ; altogether.
Gâtháu	... Húad, mithai	... Sweet
Gâtháu	... Dâ	... Deep.
Gâthár	... Husi (suchi)	... Pure (in Hindu ceremonial sense).
Gâzaú	... Dighal, sarah	... Tall.
Gâzá	... Rangá, lál	... Red.
Gâzáng	... Zár lagá	... Cold.
Gá-nũ	... Gosakôá	... To tread upon.
Gâuthâr-nũ	... Guliôá	... To shoot to death.
Gâb-nũ	... Kándá, krandan kará.	... To weep, cry.
Gâdoi lá-nũ	... Lêti lôá	... To wallow (of hogs, &c.)
Gâmi	... Gáon (grám)	... Village.
Gâng-nũ	... Píá lagá	... To be thirsty.
Gângsũ	... Gâuh	... Grass.
Gâr-nũ	... Êrá	... To leave, quit, give up.
Gâzri	... Moilá, kurup	... Dirty, ugly.
Gâgai	... Ápôn, etá etákoi	... Each, every (distributive), own.
Gânda	... Gâr	... Rhinoceros.
Gân-nĩ	... Pindhá	... To put on clothing (dhuti).
Gelê-nũ	... Dhemáli kará	... To play.
Gezráu	... Mázat	... In the midst

<i>Kacháři.</i>		<i>Assamese.</i>	<i>English.</i>
Ǵiding-nũ	...	Ghuri ghuri zôá	To go round.
Ǵí-nũ	...	Bhoi kará	To fear, be afraid.
Ǵaglai-nũ	...	Pará	To fall down.
Ǵoi fáthoi	...	Tàmal pán	Betel-nut and <i>pán</i> .
Ǵú-ár	...	Bahal'	Broad.
Ǵúbún	...	Anyá, án	Other.
Ǵuḍ-nũ	...	Ásorá	To scratch, tear, claw.
Ǵuḍúṅ	...	Garm	Warm, hot.
Ǵuni-nũ [A.]	..	Ganan kará	To count, reckon.
Ǵundúi	...	Pitháguri	Pounded rice-flour.
Ǵunthútri	...	Dhuthuri	Jaw, lips (of animals).
Ǵurúi	...	Naram ; dhíla	Soft.
Ǵusúṅ	...	Suti, horu	Short, &c. (of stature).
Ǵushthoi	...	Ôth	Lips (of men).
Ǵuzúri-nũ	...	Siôrá, ringiôá	To roar, bellow.
Ǵham-nũ	...	Dhará	To catch, seize, hold.
Ǵhan-nũ	...	Bulá	To say, call, speak.
Ǵhasũ-nũ	...	Khedá	To chase, pursue.
Ǵhatbai	...	Dêo di	Jump, frisk (of lambs).
Ǵhat-nũ	...	Pathiô'á	To send.
Ǵhába máu-nũ	...	Kám kará	To work.
Ǵhába khàm-nũ	...	Bíá kará	To marry.
Ǵhágrá	...	Hábi, jangal	Jungle, waste land.
Ǵháli oi-nũ	...	Hál bôá	To plough.
Ǵhásung	...	Sungá	Bamboo tube (<i>sungá</i>).
Ǵháthá	...	Bíá kará bhôz	Feast given at <i>bro-</i> trothals, &c.
Ǵháthai	...	Dánt	Tooth.
Ǵháthát-nũ	...	Káti mára	To kill (by cutting).
Ǵhũ-nũ	...	Díá	To give.
Ǵheloi!	...	Herá!	Oh! ho there! (voc. case.)
Ǵhingzháusa	...	Tíri, tír'otá	Woman.

<i>Kachári.</i>		<i>Assamese.</i>		<i>English.</i>
✓Hí	...	Kápār	...	Cloth, clothing.
✓Hor	...	Ráti	...	Night.
✓Hung-grí-nũ	...	Ilu'orá	...	To bear in mind, remember.
✓Khaishè	...	Kônô kônô	...	Some.
✓Khaifaihá	...	Kônô kônôr	...	Of some (possessive case of above).
✓Khaman	...	Númf, lúm	...	Wool, hair (of animals).
✓Khamsi	...	Endhár	...	Darkness.
✓Khan	...	Bêli, bár, hamoi	...	Occasion, time.
✓Khàthi	...	Ôsar	...	Near.
✓Khàmflai	...	Pírá	...	Bench, seat, stool.
✓Khànthirá	...	Níam	...	Agreement, covenant.
✓Khàt-nũ	...	Lor mára	...	To run.
✓Khàt-láng-nũ	...	Lor mári zôá	...	To run away.
✓Khámá	...	Kán	...	Far.
✓Khára	...	Múr	...	Head.
✓Khithá-nũ	...	Kôá	...	To speak, say.
✓Khoráng	...	Kathá, bíbaran	...	Word, speech, proverb.
✓Khorblá khorblá	...	Dobalá dobal	...	Pitted, indented.
✓Khurúi	...	Báti	...	Brass drinking vessel.
✓Khurmá	...	Mittra, sináki	...	Friend, acquaintance.
✓Khulúm-nũ	...	Hêwá (pujá) kará.	...	To worship, do reverence.
✓Khúgá	...	Mukh	...	Mouth.
✓Khàm-nũ	...	Kará	...	To do, to work, carry out.
✓Khná-nũ	...	Huná	...	To hear.
✓Laizaú	...	Pát bisêsh	...	The leaf of a certain shrub.
✓Lai ba-nũ	...	Pát párá	...	To lay out leaves in order (for a feast, &c.)

<i>Kacháři.</i>		<i>Assamese.</i>		<i>English.</i>
✓Ladá-nũ	...	Gotôá	...	To collect, gather.
✓Lámá	...	Bát, áli	...	Road, path, highway.
✓Lámá nanglá	...	Bát ghar	....	Porch ; vestibule.
✓Lá-nũ	...	Áná	...	To bring.
✓Láng-nũ	...	Níá ; loi-zôá	...	To take away.
✓Lánzái	...	Nigúr (nêgúr)	...	Tail.
✓Ling-nũ	...	Mátá	...	To call.
✓Lít-nũ (líd-nũ)	...	Lekhá ; lípá	....	To write, plaster, paint.
✓Lubúi-nũ	...	Lôbh kará	...	To covet, desire.
✓Mai	...	Dhán	...	Rice, paddy.
✓Mairang	...	Sául	...	Rice (husked).
✓Mablip-nũ	...	Bizuli díá	...	To lighten (lightning).
✓Makháng	...	Mukh	...	Face, expression.
✓Makhná	...	Bhêtê	...	A plant the leaves of which are used in pre- paring <i>mádh</i> .
✓Manàm-nũ	...	Gandhá	...	To smell.
✓Man-nũ	...	Pôá	...	To find, experience.
✓Má ?	...	Kí ?	...	What ?
✓Mábá	...	Kíbá	...	Something.
✓Máu-nũ	...	Kám kará	...	To work.
✓Málai	...	Anyá	...	Other.
✓Mámàr	...	Begai	...	Quickly.
✓Mángkhor	...	Kabar, moidám	...	Grave, tomb.
✓Mánathũ	...	Tátê, káran	...	Wherefore, therefore.
✓Máthili	...	Tekeli.	...	Round, shallow earthen ware vessel, used in preparing <i>mádh</i> .
✓Mádam	...	Gá, horil	...	Body.
✓Mêgan	...	Sôku	...	Eye.
✓Mendá	...	Mêrság	...	Sheep.
✓Mikhàm (ikhàm)	..	Bhát	...	Rice (cooked).
✓Mithi-nũ	...	Buzá	...	To understand.

<i>Kachári.</i>		<i>Assamese.</i>		<i>English.</i>
Mobábá	...	Kêtiábá	...	Sometimes.
Mobábrñibá	...	Kônobá môtê	...	In some way or other, somehow.
Mosá	...	Bágh	...	Tiger.
Mosáú'	...	Gôru	...	Cow.
Mozáng'	...	Hundor, sáfá	...	Beautiful, clean.
Mu	...	Dêrh hát	...	An arm-length (used in measurement).
Mudoi (údoi)	...	Horu, sôtá	...	Small, little.
Mudú-nũ (udú-nũ)	...	Húá	...	To sleep.
Mugúi-nũ	...	Ghin kará	...	To hate.
Múli	...	Darab, dáwai	...	Medicine.
Múngbo	...	Kíbá	...	Something, anything.
Muthá	...	Muthi	...	A handful of <i>dhán</i> with <i>straw</i> attached.
Nai-nũ	...	Sôá, dekhá	...	To look, see.
Nai hat!	...	Soásôn!	...	Look! look!
Namai-nũ	...	Khuzá	...	To wish, desire.
NÁ	...	Más (mách)	...	Fish.
Náu	...	Nám	...	Name.
Nâng-gô	...	Láge, proiozan	...	It is necessary, must.
Nâng-á	...	Ná láge	...	Must not, needless.
Narzê	...	Mará pát	...	Hemp.
Nh	...	Ghor	...	House.
Nisilá	...	Niláz	...	Shameless, bold.
Nu-nũ	...	Dekhá	...	To see.
Rai-nũ	...	Kôá	...	To speak, say.
Rang-nũ	...	Záná	...	To know, perceive.
Razá	...	Dáth	...	Thick, dense.
Raubo	...	Kônô	...	Anyone.
Rân-nũ	...	Hukhá	...	To dry up (neuter).

<i>Kacháři.</i>	<i>Assamese.</i>	<i>English.</i>
✓ Saú-nũ	... (1) Dhán khun- dá, (2) kilôá.	To (1) husk rice, (2) pound, bruise. (with the hand).
✓ Sabai	... Máh, mátikalai	Pulse, grain.
✓ Sab-nũ	... Sáki sôá	Taste by sucking.
✓ Safai-nũ	... Bhángá	To break.
✓ Sangkhrúi	... Lún, nimak	Salt.
✓ Sang-nũ (1)✓	... Hizôá	To cook.
———— (2)✓	... Bhuká	— bark (of dogs, &c.)
———— (3)✓	... Hudhá	— ask, question.
✓ Sáu-nũ	... Purá, zúi lagôá	To set on fire, kindle.
✓ Sár	... Bolawanta, sôká	Strong, keen.
✓ Sát-hũ-nũ	... Hisôá	To cause to pour out (water, &c.)
✓ Sàgremá	... Bázi	Barren (of animals).
✓ Sán	... Bêli, hurjya, dín	The sun, day.
✓ Sũímá	... Kukur	Dog.
✓ Sũmai	... Hopet	Oath.
✓ Sũm-nũ	... Bhizôá	To soak, steep one's self
✓ Sũ-nũ	... Homôá	To fill vessels (<i>kalsi</i> <i>sungá</i> , &c.) with water.
✓ Sesá	... Hohá pohú	Hare.
✓ Sikháu	... Sôr	Thief, robber.
✓ Singáu	... Tolot	Under.
✓ Sigángáu	... Ágê	Before, in front,
✓ Sít-nũ	... Dhálá	To pour water, &c., from a <i>kalsi</i> , &c.
✓ Suthàr-nũ	... Bindhai prán mára	To kill by stabbing.
✓ Sri sri!	... Mone mone thá!...	Hush ! silence !
✓ Thafá	... Zák, mêt	Flock, herd.
✓ Than-nũ	... Merôá	To roll up and enclose anything in cloth, &c.

<i>Kachari.</i>		<i>Assamese.</i>		<i>English.</i>
Thái*	...	Têl	...	Oil (vegetable).
Tháuni	...	Thai	...	Place, site.
Thá-nũ	...	Tháká	...	To stay, remain.
Tháng-nũ	...	Zôá	...	To go.
Thángnai	...	Zíá	...	Living (adj.)
Tháp	...	Begai, ghane ghane	...	Quickly, repeatedly.
Thábai-nũ	...	Phurá	...	To walk, go forward.
Thũ-nũ	...	Átá, zúra	...	To suffice, be sufficient.
Thin-nũ	...	Usatôá, salôá	...	To urge on, incite.
Thing	...	Phàl, pôn	...	Side, direction.
Thingkhili	...	Tekeli	...	Small earthenware vessel for holding gúr, &c.
Thíthibai-nũ	...	Dekhuá	...	To point out, direct.
Thoi	...	Tez	...	Blood.
Thorsi	...	Káhi	...	Brass plate from which rice is eaten at meals.
Zaú	...	Mádh	...	Mádh, rice-beer.
Záudá	...	Kalsi	...	Earthen water-vessel.
Zabam	...	Kopál	...	Forehead.
Zági-nũ (A.)	...	Zanam pôá	...	To be born.
Zũp-nũ (zũb-nũ)	...	Hch pôá, dhukôá	...	To cease, end.
Zá-nũ	...	Khôá	...	To eat.
Zá hũ-nũ	...	Khuôá	...	To cause to eat, feed.
Záa-nũ	...	Hôá	...	To be, become.
Záa-hũ-nũ	...	Hobo díá	...	To cause to be, create.
Záb-nũ (záp-nũ)	...	Zápi thôá	...	To place (books, &c.) in order, one on the other.
Zébrá	...	Horoh, anek	...	Much, many.
Zũ {khàm-nũ	...	Gotôá	...	To gather, collect.
{záa-nũ	...	Gôt hôá	...	To be gathered, collected.
Mezem	...	Têl	...	Oil (animal).

<i>Kacháři.</i>		<i>Assamese.</i>		<i>English.</i>
✓ Zê	...	Zál	...	Net.
✓ Zeblá	...	Zêtiá	...	When.
✓ Zeblábá	...	Hodai	...	Whenever, always.
✓ Zeraú	...	Zôt, zôte	...	Where.
✓ Zerehai	...	Zene	...	As (relative).
✓ Zingáu	...	Kôkhe, kôkhorot	...	By the side of, alongside.
✓ Zôbrá	...	Rúgiá, bimár	...	Sick, invalided.
✓ Zôrá (A.), banzàr		Zor	...	Torch.
✓ Zum-nũ*	...	Urá	...	To put on clothing (<i>bor kápar</i>).
✓ Zlá (zălá)	...	Môtá	...	Male (of birds, &c.)
✓ Gàn-nũ	...	Pindhá	...	To put on the loin-cloth (<i>dhuti</i>).

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